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EXERCISES
IN
THE LUSHAI DIALECT.

LEWIN.



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PROGRESSIVE COLLOQUIAL EXERCISES

IN THE

LUSHAI DIALECT

OF THE

'DZO' OR KÚKI LANGUAGE,

WITH

VOCABULARIES AND POPULAR TALES (NOTATED).



BY

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INTRODUCTION.

THE 'Dzo' tribes inhabit the hilly country to the east of the Chittagong district in Lower Bengal; their habitat may be roughly stated as comprised within the parallels of Latitude 22°45' N. and 25°20' N., and between the Meridians of Longitude 92°30' and 93°45'.

Under the term 'Dzo' are included all the hill tribes of this region, who wear their hair in a knot resting on the nap of the neck. The tribes further south and east, of whom little is as yet known, are distinguished under the generic title of 'Poi'; these wear the hair knotted upon the temple.

The 'Dzo' state that the Poi language is entirely distinct from theirs, and that they have no common medium of intercommunication. I am myself disposed to think that the two languages must have some affinity, but I have as yet no certain information on this point.

The term *Kúkí* is a generic name applied by the inhabitants of the plains, Bengallees and others, to all hill-dwellers who cultivate by *Júm*. The word *Kúkí* is foreign to the different dialects of the hill tribes, the nearest approach to it being the 'Dzo' term for the Tipra tribe, which is called by them *Tui-Kúk*. (See Vocabulary).

The physiognomy, character, and traditions of the 'Dzo' people seem to indicate that they have sprung from the great Turanian stock of Central Asia. It would seem probable that at some previous epoch, more or less remote, they have come from the southern spurs of the Himalayan range. Our whole information, as to the tribes occupying the comparatively unexplored country between Bengal and China or Burmah, is however so incomplete that speculations as to their origin can be founded on no reliable data. I would invite attention, nevertheless, to the subjoined comparative list of words, which would seem to give strength to the theory above propounded; it at least, I think, gives reasonable grounds for considering the Lushai tribes, including the inhabitants of Munipoor, to have sprung from the same stock as the Ghúrkas and other Himalayan tribes (Mongoloid of Huxley).

English.		Dzo (Southern).			Ghurk or Nepalese (Himalayan).			
		Lushai.	Hill Arracanese, a <i>patois</i> of Burmese.	Kumi.	Thappa.	Súbah.	Rae.	Munipore.
1	One	Pakat	Tít	Ng'há	Kat	Htít	Kóng	Ama.
2	Two	Pahnit	Hnít	Hnú	Huís	Hne chí	Ní	Aní.
3	Three	Pa-túm	Thún	Htúm	Súm	Súm-tai	Súm	Ohúm.
4	Four	Palí	Lí	Palu	Bolí	Lé-tsí	Bolí	Marí
5	Five	Pa-ngá	Ngá	Pán	Bangá	Na-tsí	Rá	Ma-nga.
6	Hand	Kút	Lák	Ke-úk	Mí-hut	Húk	La	Kút.
7	Nose	Hnár	Nakaung	Khao	Mí-ná	Niboba	Neh	Naton.
8	Eye	Mít	Myetai	Mé	Mí-mik	Mík	Mik-shí	Míth.
9	Mouth	Múr	Hnúp	Liboung	.....	Múra	..	Tchin.
10	Ear	Béng	Na	Kano	Menékep	Nekhoba	.....	Nakong.
11	Hair	Tahum	Chynbang	Tcham	Mí-taum	Tch-ghek-ba	Tahem	Tahum.
12	Head	Lá	Goung	Lú	Mí-ta-lá	.....	.....	Kók.
13	Tonguo	Lei	.....	Palai	Mí-lét	Lé-supa	Lem	Lé
14	Belly	Púm	.....	Kayouk	Mí-túk	Sapúpa	Htem	Púk.
15	Sun	Ní	Ní	Kaní	Ná-khun	Nam	Nepeúng	Núng sha.
16	Moon	Tlá	Lá	Hlo	Giahut	Lába	Tlemá	Tá
17	Fire	Mei	Mí	Hnai	Mé	Mé	Mo	Mai.
18	Water	Tui	Ri	Toi	.....	Taewát	.....	Iahing.
19	Earth	Lei	.....	.....	.....	Khám	.....	.....
20	Road	Lám	Lám	Lám	.....	.....	Lám	.....
21	Fish	Nghah	Ngáh	Ngo	.....	.....	Ngá	.....

NOTE.—The resources of Cosma de Kóris have established the affinity existing between the Hungarians of Europe and the Ghurkas of Nepal. In the German language Hungarians are known as Hunen. There are two tribes in the Himalayas who have preserved the designation of Huna, one residing in Ngari Khórum, who call themselves Húna, the other being the Ghurka clan of Limbu in Nepal and Sikkim, a division of whom are called Hunge. (See Journal, Asiatic Society, Vol. IX., p. 399.) Another section of the Limbu clan are the Súbah, some words from whose dialect are here given.

The 'Dzo' are divided and sub-divided into many tribes and clans, the chief among which are as follows :—

1. Lushai.	5. Hrang-tehal.	9. Bong.
2. Tchawtey.	6. Phúnteý.	10. Bongtehér.
3. Ralteý.	7. Rúkúm.	11. Ngenteý.
4. Paiteý.	8. Bétlú.	12. Dzongteý.

Nearly each separate clan has peculiarities of diction proper to itself; but the speech of the whole people is in truth but one language, the differences being those merely of local pronunciation, of special terms or provincialisms, affected by the different clans, in the same way that our English language is spoken differently by the country folk north and south in England. The dialect of the Lushai tribe is, however, common to, and understood by all, being the clan tongue of the great family from which all the chiefs are said to have sprung. The Lushai dialect is in fact the *lingua franca* of the country.

The clan-name Lushai probably means 'the decapitators,' being derived from 'lú' a head and 'shá' or 'shát' to cut; and it is undoubtedly the custom among this people to carry off as trophies the heads of enemies slain in battle.

The 'Dzo' language has hitherto existed only in the form of speech; it has never been reduced to writing, and to this cause may, I think, be attributed the confusing and infinite petty variations of speech among these people. I have not attempted here (nor, indeed, have I the ability) to construct a grammar of the language: starting in total ignorance of its structure or idioms, by slow degrees, the formation of thought and modes of utterance of the people unfold themselves in a manner that is altogether interesting, and that lures you on to continue the study; it is as if one saw unfolding the genesis of human speech.

It seemed to me that as this mode of learning had been to me not only easy but attractive, the course I had followed might advantageously be pursued in like manner by others, to whom, either from motives of scientific interest or from a necessity of communicating with the people, a knowledge of the 'Dzo' tongue might be desirable. I play the part here of a simple pioneer going forward into an unknown forest and blazing a path; it is for those who come after me to expand the track into a fair and well-engineered roadway for the good of all.

In reducing this language to writing, I have, as far as possible, followed the transliteration system of Sir Wm. Jones as adopted by the Indian Government. The Lushai tongue, however, is full of soft sounds and lingual euphonies, and

it is difficult to denote the various gradations in the expression of sound by the limited range prescribed in the Jonesian system; I have therefore been compelled in some cases to depart therefrom or find fresh combinations of letters to indicate novel niceties of pronunciation.

The system of literation which has been employed in this book is subjoined:—

Vowel Sounds.

a	... as in the English	... 'can.'
á	... as in the English	... 'ha ha.'
au or aw	... as in	... - 'cause.'
e	... as in	... 'pen.'
é	... has a sound like the a in cane, or the a in ale.	
ei	... is not pronounced as in cider, nor as in either, but has two distinct sounds of é and í.	
ey	... is used as a final é.	
ai	... has the power of the Greek ai ai, alas! alas!	
i	... as in the English word	... 'pit.'
í	... sounded as a double ee, or as the ea in 'peat.'	
eo	... double ee or ie sometimes used as a final in place of í.	
o	... as in the English	... 'on.'
ó	... ditto	... 'over.'
u	... as in	... 'nut.'
ù	... as oo in	... 'ooze.'
oy	... as in	... 'coy.'
oi	... as in Australian	... 'coce.'

Sounds—Consonant.

There is the palatal t (marked thus *t̃*), and the dental or ordinary t unmarked. The letters dz convey a sound like the j in the French, 'jour.' The sounds expressed by the letters ts, tsc, and tsch, are not sibilant like our English s or ts, nor are they like the sh in shall; the sounds are intermediate between the two, and are pronounced and softened between tongue, teeth, and palate. There does not appear to be any sound in the language answering to our English th in 'them' or 'these.'

The 'Dzo' language possesses one peculiarity in common with Burmese, viz., the use of mute or final consonants; letters, that is to say, which cut or clip off the end of a word, which must be formed by the lips but the pronunciation be suppressed.

Such consonants are here denoted by a dot placed below; thus, the imperative affix or sign of the imperative mood in Lushai 'rok' is pronounced as

in the french *rôt*. We find, also, a final sound of 'gh,' which has the powers of the Persian *ghain* as in the Lushai, "Htír ahmun tlag_h ey," Iron is useful.

The letter h in the Lushai language is always aspirated, whether it be prefixed, as in the word 'Hla,' for, or affixed, as in 'ngah,' fish.

The consonants ng, prefixed or affixed, have the same sound as in the English 'bang.'

The language may be classed in the Altaic group of tongues, of which it possesses most of the characteristics. It is agglutinative, that is, the roots of words remain generally unchanged, inflections being arrived at by the use of particles suffixed to the root. In construction it is generally the reverse of our English language, the objective case generally preceding the verb, while the word governed by what is with us a preposition precedes the preposition.

In rendering the sentences given as exercises into English, I have purposely adopted a free mode of translation, in order that the student, by observing for himself the literal rendering of passages, may arrive at a more intimate and less parrot-like acquaintance with the structure of the language.

Vocabularies of all the words employed will be found at the end of the book.

There is in this small work much doubtless that requires correction, much to be modified. The need, however, for some manual of the sort is urgent, not merely to facilitate the intercourse of Government officers with the people, but also to pave the way for the introduction of education among the tribes at large.

It would be foolish to postpone an important journey from fear of stumbling by the way; and it would be false pride that would prevent me from putting forth this small compilation, because my successors may discover my many errors.

I would urge only that this book has had to be prepared under circumstances of considerable difficulty, owing to the absolute lack of any competent interpreter; thus to ascertain the meaning of a word or trace the origin or inflections of an idiom has often involved a search of many days.

I trust then that my readers will accord to me that indulgence which is so much needed.

THOMAS HERBERT LEWIN.

DEMAGREE,
LUSHAI FRONTIER.

PROGRESSIVE COLLOQUIAL EXERCISES

IN THE

LUSHAI DIALECT OF THE KÚKI OR 'DZO' LANGUAGE.

EXERCISE 1.

Até or té, little ; koyma, I ; nungma, thou ; koymaní, we ; nungmaní, ye ; ahá or há, fatigue ; dām, health ; hnām tschom, poverty ; úpa, elder, old ; a-htá or htá, good ; mí, man ; hé-lam-hí, that, there ; asháng, tall, high.

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|---------------------------------|-----|-----|--------------------|
| 1. Koyma ka-té ey | ... | ... | I am little. |
| 2. Nungma í úpa ey | ... | ... | You are the elder. |
| 3. Koymaní kan-há-ta | ... | ... | We are tired. |
| 4. Nungma í-dām-loh emní ? | ... | ... | Are you sick ? |
| 5. Nungma í-hnam-tschom emní ? | ... | ... | Are you poor ? |
| 6. E-hí úpa ení-tem ? | ... | ... | Is he old ? |
| 7. Nungmaní in-dām-loh emni ? | ... | ... | Are ye sick ? |
| 8. Nungmaní in-dām em ? | ... | ... | Are ye well ? |
| 9. Mí htá ení em ? | ... | ... | Are they well ? |
| 10. Hé-lam-hí asháng em ? | ... | ... | Is it high ? |
| 11. Koyma ka-hnam-tschom emní ? | ... | ... | Am I poor ? |
| 12. Koyma kasháng loh | ... | ... | I am not tall. |
| 13. E-hí ashang ey | ... | ... | He is tall. |

(*Explanatory.*)—In the above exercise the following explanations are necessary :—‘Ka’ is the nominative prefix ; ‘í,’ the prefix of the second person singular ; ‘kan,’ of the first person plural ; ‘in,’ of the second person plural. The third person singular and plural is seldom used, but is expressed by a periphrasis. Thus, in sentence 6, they do not say, ‘Is he old,’ but ‘that one is (he) elder or aged ;’ again in sentence 10, the literal translation is not, ‘Is it high,’ but ‘that there high’ (is it) ? ‘em’ being the interrogative affix. I have not been able to discover by what rules the use of the different interrogative affixes is regulated. In sentences 4, 5, 7, and 11, ‘emní’ is used ; in sentence 6, the uncommon form ‘ení-tem ;’ in others, simply ‘em.’ ‘Ení-tem’ and ‘emní’ would seem to be compounds of ‘ení,’ part of the verb to be, and ‘em’ the interrogative affix the *t* in tem being added for euphony. The addition of a euphonic literal prefix we shall find, as we advance, is not unusual. In sentence 3, ‘ta’ is the sign of the possessive. The phrase literally translated is, ‘we fatigue have.’ The word ‘loh,’ in sentences 4, 7, and 12, denotes the negative ; they have no word for sickness, but say, ‘not well.’ ‘Htá,’ good is sometimes used for ‘dām,’ as in sentence 9.

EXERCISE 2.

Hlow, fear; achuk, hardness, strength; alien, big; tsaw, (demonstrative) that; tschúh, (prohibition imperative) do not; té, sign of plural number; tatscia, lazy; nen, with; anú, mother; fa, child; nowpang, boy.

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|--|-----|-----|--------------------------------|
| 1. Hlow tschúh | ... | ... | Do not fear. |
| 2. Hlow-túr om-loh | ... | ... | There is no fear. |
| 3. Tsaw asháng ey | ... | ... | That is high. |
| 4. Koymaní kan-chuk ey | ... | ... | We are strong. |
| 5. Koyma ka-lien em? | ... | ... | Am I big? |
| 6. Koyma ka-lien ey | ... | ... | I am big. |
| 7. Hé mí-té tatscia | ... | ... | They are lazy. |
| 8. Hé-hí a-htá-loh ani-loh | ... | ... | He is not bad. |
| 9. Anú nen fa adám-loh | ... | ... | The mother and child are sick. |
| 10. Anú afá adám-loh | ... | ... | The mother's child is sick. |
| 11. Nowpang anú dam-loh | ... | ... | The boy's mother is sick. |
| 12. Hí fá a-htá em-aw a-hta-loh em-aw? | ... | ... | Is that child good or bad? |

(*Explanatory.*)—Note in this exercise the inflection of 'ani' in sentence 8, part of the verb 'to be,' and the use of 'om,' to have, in sentence 2; in the same sentence, 'túr' is the affix denoting the infinitive 'to.' In sentence 12, we find a new and very common mode of using the interrogative affix em—colloquially it becomes 'maw'—as 'a-htá maw?' Is it good?

EXERCISE 3.

Hé, this; hí, that; atar, old (in reference to age); a-hluí, old (in reference to condition); ín, a house; hmai-tscia, a woman; kúa, a village; apá, father; lo, a *jum*, i. e., a piece of cultivated land on a hill side; mong, much; tey, little.

- | | | | |
|--------------------------------|-----|-----|-------------------------------|
| 1. Hé ín a-hta loh | ... | ... | This is not a good house. |
| 2. Hé ín atar loh | ... | ... | This house is not old. |
| 3. Hé ín ahlui ey | ... | ... | This house is old. |
| 4. Hí hmai-tscia afá a-htá loh | ... | ... | The son of that woman is bad. |
| 5. Hé kúa a-htá ey | ... | ... | This village is good. |
| 6. Afá a-htá loh om-loh | ... | ... | The child is not a bad child. |
| 7. Kapá atar-tá em? | ... | ... | Is my father old? |
| 8. Kapá tar-tá ey | ... | ... | My father is old. |
| 9. In lo alien | ... | ... | The house and 'jum' are big. |
| 10. In a-hlui-loh-vey | ... | ... | The house is not old. |
| 11. In a-hlui mong loh | ... | ... | The house is not very old. |
| 12. Hí lo a-htá loh emní? | ... | ... | Is not this 'jum' bad? |
| 13. In tey ani | ... | ... | The house is small. |

(*Explanatory.*)—Roll the r in 'tar.' The í in 'ín,' a house, is pronounced long, as if written with a double ee. The 'h' prefixed in 'hlui' (3), hmai-tscia (4), and 'hta' (1, 6, 12), must be clearly aspirated.

EXERCISE 4.

Eng, what; hming, name; hlá, far; hnai, near; eng-tchengey, how much; kul, to go; kul-kong, path tú, who; tláng, a hill.

- | | | | |
|---------------------------|-----|-----|------------------------|
| 1. Eng hming ngey? | ... | ... | What is its name? |
| 2. Eng tchengey hlá? | ... | ... | How far is it? |
| 3. A-hnai tey em? | ... | ... | Is it near? |
| 4. A-hlá ey ... | ... | ... | It is far off. |
| 5. A-hnai tey ... | ... | ... | It is near. |
| 6. Kul kong om em? | ... | ... | Is there a path? |
| 7. Kong om ey? | ... | ... | There is a path. |
| 8. Nungma tú-ngey? | ... | ... | Who are you? |
| 9. Nungma eng hmingey? | ... | ... | What is your name? |
| 10. Hé hmai-tscia a há-tá | ... | ... | This woman is tired. |
| 11. Hí tláng asháng loh | ... | ... | That hill is not high. |

(*Explanatory*)—The affix 'ngey' is used in the interrogative form of all relative pronouns. The t prefixed in tey (sentences 3 and 5) would seem to be euphonic only.

EXERCISE 5.

Altá-hto, diligent; ajow, large, extensive; tükver, a window; kong-kar, a door; from kong, a path, and kar, to shut; dzit, very; tankanga, wealth; Dzo-hlút, noun proper, masc.; únao, relation; ú, elder brother or sister; nao, younger brother or sister; nú, mother; koya, where.

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|---|-----|-----|-----------------------------------|
| 1. Hí nowpang a-htá-hto em? | ... | ... | Is that child diligent? |
| 2. A-htá-hto loh... | ... | ... | He is not diligent. |
| 3. Hí lo ajow emní atey emní? | ... | ... | Is that 'jún' big or little? |
| 4. Hé tükver kar-loh ani. Karok | ... | ... | This window is not shut. Shut it. |
| 5. Tsaw htíng a-htá dzit ani... | ... | ... | That tree is very good. |
| 6. Hí mí tankanga emní, hnám-tschom emní? | ... | ... | Is that man rich or poor? |
| 7. Dzohlúta chú, ka-únao ani ey | ... | ... | Dzo-hlút is a relation of mine. |
| 8. Hé nowpang ka-ú ani ey ... | ... | ... | This child is my sister. |
| 9. Nungma, koyma katien ani ey | ... | ... | You are my friend. |
| 10. Nungma í-lo, ajow-maw-ngey eni ey... | ... | ... | Your jún is extensive. |
| 11. Nungma nú koya-ngey?... | ... | ... | Where is your mother? |
| 12. Hé nowpang nungma nao emní? | ... | ... | Is that child your brother? |

(*Explanatory*.)—Tükver is an opening cut in the wall of a house; kong-kar, literally translated, is the 'path-closer,' i. e., a shutter to the window. The 'dz' in dzit (sentence 5) must be softened almost to the sound of the French j, in jour. The word 'tankanga' (sentence 6) is of foreign origin, being derived from the Bengallee টাকা, a rupee. The emphatic 'chú' (sentence 7) has, I believe, the same power as the particle né in Hindustani. Take care to harden the sound of the palatal t, in katien (sentence 9). In sentence 10, I think 'ajow-mong-

ngey' should be written (see Ex. 3, s. 11); but I am doubtful about it. As to the *i* in *i-lo* (sentence 10) see Ex. 1, ss. 2, 3, 4, 5, &c. The expression of relationships in the Lushai dialect is full of obscurity. *ú* is elder brother or sister, or cousin, and '*nao*' applies to all younger relations of whatever sex. The terms father and mother are loosely used. This subject requires further and minute inquiry.

EXERCISE 6.

Túkmeo, faithful; *súkkûr*, a horse; *kúm*, year; *tehem*, a *dao*, a bill hook; *tlem*, few, small; *heta*, here; *túna*, now; *tatchía*, lazy; *Lai-jovi*, proper noun fem; *kul*, to go; *rok*, verbal affix of imperative mood.

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|-----------------------------------|-----|-----------------------------|
| 1. Koyma katién tukmeo ani ey | ... | My friend is true. |
| 2. Hé sukkur atey hrim emní? | ... | Is this horse young? |
| 3. Hé sukkur akúm atlem ani ey | ... | This horse is young. |
| 4. Koyma tehem koyangey? | ... | Where is my <i>dao</i> ? |
| 5. Nungma tehem heta hí ... | ... | Here is your <i>dao</i> . |
| 6. Lai-joví túna kúm atlem eni ey | ... | Lai-joví is still young. |
| 7. Túna kuldrók... .. | ... | Go now. |
| 8. Nungma nao a-tatchía eni | ... | Your brother is lazy. |
| 9. Koyma tien a-híta-lito dzit | ... | My friend is very diligent. |
| 10. Koymaní kan-pá a-híta ey | ... | Our father is good. |
| 11. Ka-nú atey ey ... | ... | My mother is little. |
| 12. Koymaní fá adám-loh ... | ... | Our child is sick. |

EXERCISE 7.

Ai-hí-un, than; *túm*, much; *dzawk*, very; *ahmél*, appearance; *ní*, sun; *tlá*, moon; *bnaik*, comparison; *har*, lead; *htír*, iron; *arit*, heavy.

The Burmese word for *sun*, day, corresponds with the Lushai *ní*.

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|---|-----|--|
| 1. Hé ní nungma i-ú om em? | ... | Is this man your brother? |
| 2. Hí bmai-tchia nungma i-ú om em? | ... | Is that woman your sister? |
| 3. Doz-hlüt nungma tien om em? | ... | Is Dzo-hlüt your friend? |
| 4. Loi-joví nungma í-ú om loh | ... | Lai-joví is not your sister. |
| 5. Koyma naó hé mí ai-hí-un ahta-lito | ... | My younger brother is more diligent than he. |
| 6. Nungma hé mí ai-hí-un akúm atüm
dzawk. | | You are much older than he. |
| 7. Lai-joví a-hmél a-híta ... | ... | Lai-joví is good looking. |
| 8. Hé mí koyma ai-hí-un at-chuk dzawk | | He is stronger than I. |
| 9. Nungma fá hé nowpang ai-hí-un akúna
atlem. | | Your child is younger than that boy. |
| 10. Tla, ní ai-hí-un atey ey ... | ... | The moon is less than the sun. |
| 11. Nungma ú nungma ai-hí-un ahmél
ahta dzawk. | | Your sister is prettier than you are. |
| 12. Koymaní bnaik-in nungma-ní tanka
tum dzawk ey. | | You are richer than we. |
| 13. Har htír abuaik-in arit ey | ... | Lead is heavier than iron. |

EXERCISE 8.

A-hmun, use; tla, to fall; eng, what; ang, like; ai-in, than; a-hlogh, expensive, dear.

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|--|---|
| 1. Hé htíng tsaw htíng ai-in atey dzawḵ. | This tree is smaller than that. |
| 2. Hé tchem ama tchem ai-in ahtá dzawḵ. | This <i>dao</i> is better than his. |
| 3. Koymaní lo amaní lo ai-in atey dzawḵ. | Our <i>jím</i> is smaller than theirs. |
| 4. Hí in ama in ai-in atey dzawḵ ... | That house is smaller than his. |
| 5. Htír har ai-in ahmūn tlagḥ ... | Iron is more useful than lead. |
| 6. Nungma engma hmūn tlagḥ loh ... | You are no use at all. |
| 7. Eng angey hmūn ang ? ... | What use is it ? |
| 8. Eng angey eng ang ? ... | How is it, like what ? |
| 9. Koyma chú, ama ai-in kúm alien loh ... | I am not older than he. |
| 10. Har htír-tek ai-in a-hlogḥ loh ... | Lead is not so dear as steel. |
| 11. Koymaní kúa tsaw mí-té kúa ai-in alien
ahtá tey ey. | Our village is bigger and better than theirs. |

EXERCISE 9.

Abo, to lose; hnéu, along with, near; htú, word; tūk, true; tán, for; tún-tleng-in, till now; par, flower.

- | | |
|---|--|
| 1. Nungma tchem abo-tem ? ... | Is your <i>dao</i> lost ? |
| 2. Nungma tchem abota-emaw ? ... | Have you lost your <i>dao</i> ? |
| 3. Koyma ka-tchem nungma hnéna om-em ? | Have you got my <i>dao</i> ? |
| 4. Dzo-hlúta hnénan atchem om ... | Dzo-hlút has the <i>dao</i> . |
| 5. Koyma htú tūk-tūk eni ... | I speak the truth. |
| 6. Koyma ka-fa-pa htú tūk eni-loh ... | My son's words are not true. |
| 7. Nungma hnéna sūkkūr ley tchem om-em ? | Have you a <i>dao</i> and a horse ? |
| 8. Hé tchem Dzo-hlúta tán om ey ... | This <i>dao</i> is for Dzo-hlút. |
| 9. Hé in í-nú tán om em ? ... | Is this house for your mother ? |
| 10. Nungma í-tien hnéna tchem om em ? ... | Has your friend a <i>dao</i> ? |
| 11. Dzo-hlúta hnénan Ramoní hnénan
tchem om em ? | Have Dzo-hlút and Ramoní got <i>daos</i> ? |
| 12. Nungma pá tún-tleng-in a-ú om em ? ... | Has your father still a sister ? |
| 13. Hé par koyma ka-fá atán a-om em ? ... | Is this flower for my daughter ? |

EXERCISE 10.

Sciel, gayal, (bos gaurus); nei, to get; lei, to buy; engtikangey, when; engtangey, engatangey, engey, tangey, what for; lá, to take; tshūr, to find; hmá, to see; en, to look; vai, foreign; bel, an earthen pot; vaibel, a tobacco pipe.

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|--------------------------------------|-------------------------------------|
| 1. Hé sillai koyangey nei ? ... | Where did you get that gun ? |
| 2. Nungma pá hé sciel alei-tem ? ... | Has your father bought this gayal ? |
| 3. Engtikangey lei ? ... | When did he buy it ? |
| 4. Koyangey, lei ? ... | Where did he buy it ? |
| 5. Koyma sciel ka-lei ... | I am buying a gayal. |

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|-----|---|-----|--|
| 6. | Koyma sciel ka-lei-ta | ... | I have bought a gayal. |
| 7. | Nungma tchem engtangey hral? | ... | Why are you selling your <i>dao</i> ? |
| 8. | Koyma vaibel nungma engeytangey í-lágh loh? | | Why did you not take my pipe? |
| 9. | Koyma ú nungma tchem atschür ey | ... | My brother has found your <i>dao</i> . |
| 10. | Nungma nú koymani kan-hmú-tá | ... | We have seen your mother. |
| 11. | Hí hnai-tehia túna ka-hmu-loh | ... | I do not see that woman now. |
| 12. | Hé hnai-tehia endrok | ... | Look at this woman. |
| 13. | Koyma vaibel engeytangey lágh? | ... | Why did you take my pipe? |

EXERCISE 11.

Ui, dog; sillai, gun; blo, medicine; káp, to fire a gun; koyatangey, whence; mi-bring, a person; tán for; íá, belongs to; lú, head; lú-dier, turban; blo, to mislay; lál, lender, chief; boi, a servant, retainer.

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|-----|--|-----|---|
| 1. | Hé úi sukkur alei-tem? | ... | Have you bought this dog and horse? |
| 2. | Hí sillai koyma káp-loh | ... | I did not fire that gun. |
| 3. | Hí sillai-hlo sillai koyangey í-nei? | ... | Where did you get that gun and powder? |
| 4. | Sillai-hlo koyatangey í-nei? | ... | From whom did you get the powder? |
| 5. | Hé sillai hí mi-bring ta eni ey | ... | This gun belongs to that person. |
| 6. | Sillai hé mí-bring tán kaleitá | ... | I bought the gun for this person. |
| 7. | Sciel nungmá ú alei emuí? | ... | Has your brother bought the gayal? |
| 8. | Nungmá lú-dier ablo emui? | ... | Have you mislaid your turban? |
| 9. | Nungma koymá vaibel tchem alagh-loh-maw? | | Did you not take my pipe and <i>dao</i> ? |
| 10. | Koyma lál tún-tleng-in ka-hmú-loh-vey. | | I have not yet seen the chief. |
| 11. | Lál-nú a-ú ahmél abtá loh | ... | The Queen's sister is not pretty. |
| 12. | Nungmá hí hnai-tehia í-ú a-om-em? | ... | Are you the brother of that woman? |
| 13. | Hé boi-nú apá atlengtá-em? | ... | Has the servant-girl's father arrived? |

EXERCISE 12.

Pakat, one; pa-hnít, two; pa-tum, three; pa-lí, four; pa-ngá, five; parúk, six; pa-sari, seven, pa-riek, eight; pa-koa, nine; tchom, ten; ja, a hundred; tchang, a thousand; lei, to buy; pú-un, cloth; em, basket; savá, a bird; kél, a goat; íbtey, a bag; Muktiá or Notí, noun prop., masc.

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|----|---|-----|--|
| 1. | Koymani úi abotá | ... | Our dog is lost. |
| 2. | Hé mí-bring fa-pa pakát far-nú pakát abotá. | | This person has lost a son and a daughter. |
| 3. | Koymá ka-ú tan, dier pakát kaleitá | ... | I have bought a turban for my sister. |
| 4. | Nungmá hí pú-un koyangey lei? | ... | Where did you buy that cloth? |
| 5. | Nungma ú koymá em alagh-tá | ... | Your brother has taken my basket. |
| 6. | Nungmá sillai akúptá-em? | ... | Did you fire a gun? |
| 7. | Hí savátey káp-rok | ... | Shoot that bird. |

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| 8. Anú kél a-htá tey ey | ... | Mother's goat is very fine. |
| 9. Hé kél koyma neitá | ... | I have got this goat. |
| 10. Apá nfá abotá | ... | The father has lost his child. |
| 11. Koyma kanú afá-nú abotá | ... | My mother has lost her daughter. |
| 12. Koyma kapá in ahráltá | ... | My uncle has sold his house. |
| 13. Koyma kaní amá pú-un ahráltá | ... | My aunt has sold her cloth. |
| 14. Múktia amá ibtey ancitá | ... | Mot has got his bag. |

EXERCISE 13.

Hrai, a sort of basket ; tchemtey, a little *dao* or knife ; nopui, wife ; engeytingey, engtingey, how ; Kára, noun, prop. masc. ; nimina, yesterday ; nuktúka, to-morrow ; apúng, an assembly ; ho, plural affix of number ; tleung, to arrive ; ang, sign of the future tense ; nem or nen, with.

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| 1. Lai-jová ama pú-un a-tschür-tá | ... | Lai-jovi has found her cloth. |
| 2. Hí mí-bring nem amá fá-pá ka-hmútá | | I have seen that man and his son. |
| 3. Koyma kanú amá brai tchemtey abotá | | My mother has lost her knife and her basket. |
| 4. Koyma ka-ú ama alú-dier ala-ta | ... | My brother has taken his turban. |
| 5. Nungmá í-pa ka-hmútá; ama huënan túna sukkur a-om-em? | | I have seen your uncle. Has he now got a house? |
| 6. Hé mí-bring a-nopui abota | ... | This man has lost his wife. |
| 7. Engeytingey abo? | ... | How (was she) lost? |
| 8. Kára amüntá | ... | Kara caught hold of her. |
| 9. Koyma kaní ama fá-pá átán sciel pakat aleita. | | My aunt has bought a gayal for her son. |
| 10. Hé mí-bring nimina kahmutá | ... | I saw this man yesterday. |
| 11. Hé mí-bí nimina atlengtá | ... | He arrived yesterday. |
| 12. Mí-púng-ho nuktúka antleng-angey | ... | All the people will arrive to-morrow. |
| 13. Hé hmaitehia a-ú ka-om-ey | ... | I am the sister of that woman. |
| 14. Ka-u brai í-lá-tem? | ... | Have you taken my sister's basket? |
| 15. Kapá kél í-hmú-tá-em? | ... | Have you seen my father's goat? |

EXERCISE 14.

Hrí, to know ; tey, plural affix ; tschúng, inside ; adzengey, which, what ; bú, rice.

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| 1. Hí boinú apá kan-brier ey | ... | We know the father of this slave girl. |
| 2. Koyma ibtey túngey la? | ... | Who has taken my bag? |
| 3. Koyma ka-lá | ... | I have taken it. |
| 4. Tsaw mí alá | ... | He has taken it. |
| 5. Hé mí-tey alá | ... | They have taken it. |
| 6. Engey-tangey lagh? | ... | Why did you take it? |
| 7. Engtikangey alagh? | ... | When did you take it? |
| 8. Hé mí-tschúnga engey nei? | ... | What did you get in it? |
| 9. Hé ibtey koyatangey i-nei? | ... | Where did you get this bag from? |

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| 10. Nungma entingey kul? | ... | How did you go? |
| 11. Nungma engtingey i-kul-ang? | ... | How will you go? |
| 12. Ibtey pa-hnit-in adzengey lagh? | ... | Out of the two bags, which did you take? |
| 13. Bú engjangey om? | ... | How much rice is there? |
| 14. Engtchengey mi an-om? | ... | How many men are there? |
| 15. Nungma engtikangey kul? | ... | When did you go? |

EXERCISE 15.

Tiem, to know; pui, great; pui-tiem, exorcist; hon, to open; bunglai, a room.

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| 1. Hé mi-hring pui-tiem a-ú eni ey | ... | This man is the exorcist's brother. |
| 2. Hé hmai-tehia lel nú a-ú eni ey | ... | This woman is the sister of the chief's mother. |
| 3. Hé nowpang aboi-nú afa-pá eni | ... | This child is the son of the slave girl. |
| 4. In kong-kar hon-loh ani-ey. Hongroḥ | | The house door is not open. Open it. |
| 5. Pui-tiem afa-pá afanú koyma ka bniúta | | I have seen the son and daughter of the exorcist. |
| 6. Lál kél koyma ka-hmú-tá | ... | I have seen the chief's goat. |
| 7. Kan-lal aboinú pui-tiem a-ú ani | ... | Our chief's slave is the exorcist's sister. |
| 8. Bunglai kong-kar engatangey ahon? | ... | Why is the room door open? |
| 9. Hé pui-tiem afapá koymani kan-hrier | | We know the son of this exorcist. |
| 10. Kan-lal úi tük ani | ... | Our chief's dog is faithful. |
| 11. Hé nowpang anú atlengta | ... | This child's mother has arrived. |
| 12. Hí nowpang adier koyma kaneita | ... | I have got the turban of that child. |
| 13. Koyma pá aboinú nungma emní? | ... | Are you my uncle's slave girl? |

EXERCISE 16.

Lalsheva, n. p. masc.; Ratong Poi, noun prop. masc.; Benkuia, noun prop. masc.; Belkai, name of place; kawnbul, agent, man of business, deputy; dzawtey, a cat; pá, affix masc.; nú, affix fem.; thus: tien, a friend; tien-pa, a male friend; tien-nú, female friend; boi, a slave; boi-nú, a female slave.

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|---|-----|---|
| 1. Nungma Ratong Poi mí emní? | ... | Are you Rutton Poia's man? |
| 2. Nungma Ratong Poi ín-a om emní? | ... | Are you of Rutton Poia's house? |
| 3. Nungma Ratong Poi ú-nao emní? | ... | Are you a relative of Rutton Poia's? |
| 4. Koyma Belkaia ami kani | ... | I am a man of Belkai. |
| 5. Koyma Benkuia kawnbul kani | ... | I am Benkuia's agent. |
| 6. Nungma ú tchem a-lhá dzit eni ey | ... | Your brother's <i>dao</i> is very good. |
| 7. Nungma ú dzawtey áhta-loh | ... | Your sister's cat is bad. |
| 8. Koyma kaní a-ín alién dzit ani ey | ... | My aunt's house is very big. |
| 9. Lalsheva ama pa asillai abotá | ... | Lalsheva has lost his father's gun. |
| 10. Lai-joví ama ú tchem aneítá | ... | Lai-joví has got her sister's <i>dao</i> . |
| 11. Lai-joví ama ú tchem atschürtá | ... | Lai-joví has found her sister's <i>dao</i> . |
| 12. Nungma pá lo hé lo ai-in áhta dzawkw emn? | ... | Is your father's <i>jum</i> better than this? |

13. Nungma tien-pá afá adier kaneitá ... I have got the turban of your friend's child.
 14. Koyma nú pú-un pakát nleitá ... My mother has bought a cloth.

EXERCISE 17.

Tchaw, a meal, food.

1. Hé dier pui-tiem atá eni ... This turban is the exorcist's.
2. Nungma-tá ani ... It is yours.
3. Nungma tán ení ey ... It is for you.
4. Koyma tien pá anú a ín mui ... It is the house of my friend's mother.
5. Koyma tien-nú a-ín ani ey ... It is my sweetheart's house.
6. Koyma tien a-ín ani ... It is my friend's house.
7. Koyma ú apú-un nungma ú aŋien apé-tá ... My sister has given her cloth to your brother's friend.
8. Koyma pá sillai pakát lál fá apé tá ... My uncle has given a gun to the chief's son.
9. Hí nowpang tchaw i-pé-tem? ... Have you given that child food?
10. Hé hmai tohia pú-un pakát nungma ... Have you given a cloth to that woman?
i pé-tem? ...
11. Hé lo lál lo vemní? ... Is this *jám* the chief's?
12. Lál lo ani-loh ama ú lo ani ... It is not the chief's; it is his sister's *jám*.
13. Koymaní sciel koyma pá aŋiena hnén ... We have sold our gayal to our uncle's friend.
an-hráta. ...
14. Hé pú-un, hé boinú tá emní tsaw boinú ... Does this cloth belong to this slave girl or that?
tá?

NOTE.—Sentence 11, the *v*. in vemni is euphonic only.

EXERCISE 18.

Pár, a flower; pí, grandmother; ŋong, speech, language; shoy, to say; Chong-rángí, n. p. fem.; khó-ngai, to love; tchí, caste, clan; Tuikúk, Tipra (the name of a Hill tribe).

1. Koyma tchem koyma ú aŋien ka-pé-tá... I have given my *dao* to my brother's friend.
2. Koyma dzawtey koyma ú aŋien ka-pé-tá. I have given my cat to my sister's friend.
3. Hé pár koyma ka-nao nungma i-pé-tem? Did you give my younger brother this flower?
4. Hé lo koyma ú alo ani ... This field is my brother's.
5. Hí sillai nungma nao-tá ani loh ... That gun does not belong to your younger brother.
6. Hí tchem nungma nao tá-ngey nungma ... Does this *dao* belong to your younger
ú atá em? ... brother or your sister.
7. Ramoní ama pá i-hmú-tem ama nú i-hmú-tem? Has Ramoní seen his father or his mother?
8. Hí sciel koyma tien a-hnéna koyma kaneita. I got this gayal from my friend.
9. Hé ín nungma ú a-hnéna ka-leitá ... I bought this dog from your sister.

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| 10. Lai-joví tchem pakát ama pá a-hnenan aneitá, adáng pú-un pakát ama pí ahnenan aneitá. | Lai-joví has received a <i>dao</i> from her father's elder brother, and a cloth from her grandmother. |
| 11. Tsaw ín ley tsaw dzawtey kyoma kantong. | I speak of this dog and of this cat. |
| 12. Nungma ú atong ka-shoy eni-ey ... | I speak of your brother. |
| 13. Chongvúngí ama pá ley anín an-khongái-ey. | Chongvúngí's uncle and aunt love her. |
| 14. Hé púitiem hmaitchia ama afá-pá tán pú-un pakát aneitá. | The wife of this exorcist has got a cloth for her son. |
| 15. Dzohlúta tchí Tui-kúk ani ey ... | Dzohlút is a Tipra. |

EXERCISE 19.

Htú-tiem, a promise; mín, me; tí, to do; ar, fowl; a-dza, all; sakei, a tiger; sai, an elephant; htar, strength; dá, to place, put; shón, into.

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| 1. Múktia Tui-kúk ú-nao ani ey ... | Motí has Tipra relatives. |
| 2. Koyma ka-kultúr, ltu katiem-tá ... | I promise to go. |
| 3. Koyma mín hmú-tírok ... | Show it to me. |
| 4. Mín tiamrok ... | Promise me. |
| 5. Mín pérok ... | Give it to me. |
| 6. Koyma mín hriltá ... | He told me. |
| 7. Hé ar atey ey, adza-ai-in atey ey ... | This fowl is a small one: it is the smallest of all. |
| 8. Chongvúngí ahmél ahtá dzit, an-dza ai-in a-btá dzawk. | Chongvúngí is pretty: she is the prettiest of all. |
| 9. Tánka htir aboaik-in ahmún tlagh loh ... | Silver is not so useful as iron. |
| 10. Sakei sai ahnaik-in htar anei loh ... | The tiger is not so strong as the elephant. |
| 11. Hí pú-un hí drok ... | Put it in this cloth. |
| 12. Tsaw ín-a shón kuldrok ... | Go into that house. |
| 13. In tshúnga kuldrok ... | Go inside the house. |
| 14. Héta hí-un om ... | Here it is. |
| 15. Koyma adza-in mín pé-tá ... | He gave me everything. |

EXERCISE 20.

Tiem, tium, to promise; ber, very, extremely; ú, imp. affix; ley, also.

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| 1. Amani mí andza-in kultúr-in mín tiemta. | He promised me to come with all his people. |
| 2. Andza-in koyma hnenan kultúr-in mín tiem-tá. | He ordered all of them to go with me. |
| 3. Koyma hnénan lo-kul-túm-in mín tiem-ta. | He promised that all of them should come with me. |
| 4. Ramoni Múkia ai-in ahtá dzawk ey ... | Ramoni is more diligent than Múktí. |

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| 5. Dzohlúta andza-ai-in a-htá-hto dzaw _k ey. | Dzohlút is the most diligent. |
| 6. Koyma kanao hnaik-in í-patchia-loh ... | You are not poorer than my younger brother. |
| 7. Hé mí-hring tsaw kúa a-shon, andza-ai-in a-pa-tchia bér ey. | That man is the poorest in all that village. |
| 8. Lokul tirok ... | Tell him to come. |
| 9. Kuldrok ú, tirok ... | Tell him to go. |
| 10. Koyma ú hnénan adza-ai-in lo ley tchem ahtá bér ka-pétá. | I have given my brother the best <i>jum</i> and the best <i>dao</i> . |
| 11. Túngey om? ... | Who is it? |
| 12. Pui-tiem om ... | It is the exorcist. |
| 13. Hé hmaitchia túngey? ... | Who is that woman? |
| 14. Láí nopui eni ... | It is the chief's wife. |
| 15. Koyma ú aboinú eni ey ... | It is my brother's slave girl. |

EXERCISE 21.

Hril, to speak; htei, to be able.

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| 1. Nungma tchem túngey-i-pék tágh? | To whom have you given your <i>dao</i> ? |
| 2. Koyma náó afa pá kapétá ... | I gave it to my younger brother's son. |
| 3. Nungma engatangey i-pék? ... | Why did you give it? |
| 4. Nungma ú a-úi túngey abrál? ... | To whom have you sold your brother's dog? |
| 5. Koyma tien a-ú artey koy-tangey anei? | Where did my friend's sister get the bird? |
| 6. Hé hmaitchia apá ahnénan aneité ... | She got it from this woman's father. |
| 7. Nungma dzengey í-lei-tag _h ? ... | What have you bought? |
| 8. Koyma ú atan tchem pukat kaleité ... | I have bought a <i>dao</i> for my brother. |
| 9. Nungma engey í-lagh-tag _h ? ... | What have you taken? |
| 10. Koyma engma ka-lá-loh | I have taken nothing. |
| 11. Nungma tú-tong-ngey íshoy? ... | Who are you talking about? |
| 12. Nungma engey í-shoy? ... | What do you say? |
| 13. Koyma pakat atong-ma ka-shoy-loh ... | I was not saying anything. |
| 14. Ka-hril-loh; ka-shoy-hteí-loh | I did not speak. I cannot say. |

EXERCISE 22.

Ton-htú, a tale, story; nen, with; kút, a hand; hla, a song; sa, to sing.

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| 1. Nungma ton-htú-shoy tiem em? ... | Do you know a story? |
| 2. Ton-htú shoyrok ... | Tell a story. |
| 3. Koyma ton-htu ka-shoy-ey ... | I am telling a story. |
| 4. Koyma ton-htú ka-shoy-tá ... | I have told a story. |
| 5. Hlá sarok ... | Sing a song. |
| 6. Nungma ú koyangey? ... | Where is your sister? |
| 7. Ama lo-va a-om-ey ... | She is at her <i>jum</i> . |

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|-----|--|-----|-----|--|
| 8. | Nungma ú koyangey ? | ... | ... | Where is your brother? |
| 9. | Ama tien a-hnéna a-om-ey | ... | ... | He is with his friend. |
| 10. | Nungma pá pawna em-a-om ? | ... | ... | Is your father outside? |
| 11. | Puitiem nen a-om | ... | ... | He is with the exorcist. |
| 12. | Nungma hé pú-un í-lei-tem ? | ... | ... | Have you bought this cloth? |
| 13. | Nungma hí tchem ílagh-taw-em ? | ... | ... | Have you taken that <i>dao</i> ? |
| 14. | Hí tchem ahtá em ? | ... | ... | Is that <i>dao</i> a good one? |
| 15. | Hé mí-hring a-kút-a tsaw pú-un i-nei tem ? | ... | ... | Did you receive that cloth from the hands of this man? |

EXERCISE 23.

Ron, an auxiliary verbal prefix ; me or mei, fire ; tí-ung, a stick, staff ; moy, pretty.

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| 1. | Hé hmaitchia ín-a hí-un hé ar nungma í-ron-lei-tem ? | ... | ... | Did you buy this bird in the house of this woman ? |
| 2. | Ron-larok | ... | ... | Come and take it. |
| 3. | Mei ron-pérok | ... | ... | Come and give me a light. |
| 4. | Hé ín-a hí-un nungma tchem abotem ? | ... | ... | Did you lose your <i>dao</i> in this house ? |
| 5. | Nungma ú tú-nen-ngey akul ? | ... | ... | With whom did your brother go ? |
| 6. | Nungma tchem túngey ípék-tagh ? | ... | ... | To whom did you give your <i>dao</i> ? |
| 7. | Hí tí-ung abotem ? | ... | ... | Have you lost that stick ? |
| 8. | Hé mí-hring tsaw lo avatá | ... | ... | This man cut that <i>júm</i> . |
| 9. | Koyma hnéna úi pakat ani, hé atey dzit ani ey. | ... | ... | I have a dog ; he is a very small one. |
| 10. | Koymaní hnénan dzawtey pakat a-om, hé amoy tey-ey | ... | ... | We have a cat ; she is very pretty. |
| 11. | Koyma pá ín pakat aleita, ahtá dzit eni ey. | ... | ... | My father has bought a house ; it is a very good one. |
| 12. | Koyma anú pú-un pakat aleita ; nungma íhmú-tem ? | ... | ... | My mother has bought a cloth ; have you seen it ? |
| 13. | Nungma ú tchem pakat abota nungma í-tschür-em ? | ... | ... | Have you found the <i>dao</i> which your brother lost ? |
| 14. | Nungma ní sciel ahrál koymaní kan-hmútá, | ... | ... | We have seen the gayal that your aunt bought. |
| 15. | Nungma pú-un-nei koyangey ? | ... | ... | Where is the cloth you got ? |
| 16. | Hé tebem ka-ní fá-ín aleita hé tchem koyma ka-lá-tá | ... | ... | I have taken the <i>dao</i> which my aunt's son bought. |
| 17. | Hí hmai-tchia nen, htu kan-shoy kan, i-hmú tem ? | ... | ... | Have you seen the woman we were speaking with ? |

EXERCISE 24.

Khá, that ; adang, another, separate, additional ; ín, to drink ; ei, to eat ; dzú, to imbibe ; dzu, beer ; rak-dzu, spirits.

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|----|---|-----|-----|--|
| 1. | Hí vai-hlo hí ama nao aneita | ... | ... | His younger brother got that tobacco. |
| 2. | Hé nowpang akút-an tchem om-khá í-hmú tem ? | ... | ... | Did you see the <i>dao</i> that was in the child's hands ? |

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|-----|---|--|
| 3. | Koima ú kapa ú ai-in, ú tuk ani ... | My dog is more faithful than my uncle's. |
| 4. | Kan-boinú nungma boi ai-in htar ane ⁱ dzawk. | Our slave girl is stronger than your slave. |
| 5. | Koyma ín koyma ñien ín ai-chú-un alien dzawk. | My house is bigger than that of my friend's. |
| 6. | Hé nungma íbtey eni-loh, koyma ú íbtey ani. | This is not your bag; it is my brother's. |
| 7. | Koyma lo adang koyma ñien-pa lo htu ka-shoy eni. | I speak of my <i>jám</i> and of my friend's <i>jám</i> . |
| 8. | Laijovi ama pú-un adang ama nú pu-un abota. | Laijovi has lost her cloth and that of her mother's. |
| 9. | Koyma bú adang koyma ú bú í-ei-ta?.. | You have eaten my rice and my brother's rice? |
| 10. | Adang ei-rok ... | Eat some more. |
| 11. | Koyma vai-hlo ka-ú vai-hlo ai-chú-un, ahtá dzawk. | My tobacco is better than my brother's. |
| 12. | Vai-hlo í-dzú-don-em? ... | Will you smoke? |
| 13. | Koyma dzú ka-dzú-loh ... | I do not drink beer. |
| 14. | Rak-dzu í-dzúk-ang? ... | Will you drink some spirits? |
| 15. | Koyma nowpang tey-ta ka-in-loh ... | I have not drunk from a child. |

EXERCISE 25.

Dú, to wish; tschaw-hmét, condiments, vegetables; shá, meat; tui, water; tlem, a little; darkleng, plate; fi-un, spoon; tsci, salt; ul, to be salt; ley, also.

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|-----|---|---|
| 1. | Rák-dzú ngey í-in-dú dzú ngey í-in-dú? | Do you wish to drink spirits or beer? |
| 2. | Dzú-ngey í-dzúk-ang, rákdzú ngey í-dzúk-ang? | Will you drink beer or spirits? |
| 3. | Koyma rák-dzú ka-in-dúloh ... | I do not wish to drink spirits. |
| 4. | Tschaw-hmét tlem-tey, shá ley tui min pérok. [ang? | Give me a little vegetable and some meat and water. |
| 5. | Darkleng ley fi-un koytangey ka-nei- | From where shall I get platter and spoon? |
| 6. | Darkleng koyangey nei? ... | Where did you get the plate? |
| 7. | Bú ley tui héta a-om-ey ... | Here is rice and water. |
| 8. | Koymaní dzú tlemtey kan-in-tá ... | We drank a little beer. |
| 9. | Nungma shá tlemtey dárok tschaw-hmét tlemtey darok. | Put by a little meat and vegetables. |
| 10. | Nungma tschaw-hmét tsci a-ul-tem? ... | Have you sufficient salt with your food? |
| 11. | Tsci a-ul-tá ... | There is salt enough. |
| 12. | Hé hmai-tchia dzú tlemtey pérok ... | Give a little beer to that woman? |
| 13. | Nungmaní ín-an dzú htá a-om em? ... | Have ye good beer in your houses? |
| 14. | Koymaní lál a-hnénan bú ahtá dzawk.. | Our chief has good rice. |
| 15. | Hé dzú ai-lí-un dzú htá min pérok ... | Give me better beer than this. |

The Lushais are very simple eaters. As among most orientals, the staple of their food is rice—*bú*; or, in its cooked form, *tschaw-fák*. Whatever else they may eat, to give a relish to the rice, be it pork, dried-fish, yam, or what not, is known by the name of *tschaw-hmét*. The *tsch* in *tschaw* is an attempt to represent, in writing, a sound that is not *ch*, nor *sh* or *ts*, but is intermediary, partaking of all three.

EXERCISE 26.

Tschúm, to cook, distil; *chiti-ja*, so much; *chiti-chú-an*, but, however; *vák*, pig; *tal*, to kill; *voi*, a time; *pilang*, a bottle, probably derived from the Burmese ဝ ဝ ဇံ; *tsang*, bread; *reng*, remain; *htín*, always; *ril*, entrails; *ril atám*, hungry; *hál*, to burn; *tui ahál*, thirsty; *paw*, moreover; *bak*, indeed; *voína*, to-day.

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|--|---|
| 1. Koyma ín-an dzú-tschúm-já nungma ín-an a-om-em? | Have you as much beer prepared in your house as I? |
| 2. Koyma ín-an chit-já omloh, chitichú vák tumtuk ka-tal-angey. | I have not so much, but I will kill many pigs. |
| 3. Bú tschúm-rok ... | Cook the dinner. |
| 4. Koymaní dzú voi-túm kan-íntá ... | We have drunk beer three times. |
| 5. Tui pilang kat koyma min pérok ... | Give me a bottle of water. |
| 6. Nungma tsang í-lá-don-em? ... | Will you take some bread? |
| 7. Koymaní hnénan tsang ley shá ahtá om-ey. | We have good bread and flesh. |
| 8. Nungma ín-an dzú ahtá dzit kanei-reng-htín-ey. | One always gets good liquor in your house. |
| 9. Hé bú tsaw patscier tsaw pérok ... | Give that rice to that poor man. |
| 10. I-ril atam em? ... | Are you hungry? |
| 11. Koyma karil atam loh ... | I am not hungry. |
| 12. Aril atam-a tui paw ahál ey ... | I am both hungry and thirsty. |
| 13. Koyma karil atam-bak-ey abál-buk-ey.. | I am very hungry and thirsty. |
| 14. Nungma min pék-chú-un dzú ka-in-angey. Voína koyma hlá-tuk-a kakul-ey. | I will drink spirits, if you give me some. I have travelled for to-day. |

EXERCISE 27.

Hming, name; *tchoy*, lift, raise; *pu-un-sen*, petticoat; *ashey*, long; *Uipúm*, name of a hill; *Samata*, Kasalong (name of place); *Burkhul*, ditto.

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|--|--|
| 1. Koyma ú hming Múkia ani ... | My brother's name is Múktee. |
| 2. Koyma boinú afanú a-hming Laijovi áni ey. | The daughter of my female slave is named Laijovi. |
| 3. Nungma Dzohlúta nao ngey Múkia nao? | Are you the younger brother of Dzohlút or Mukee? |
| 4. Laijovi ley Dzo-hláta koy-ang-ey? ... | Where are Laijovi and Dzohlút? |
| 5. Tui tchoya akul-ey; anmáni nen Kará akulta. | They have gone to draw water. Kara went with them. |

6. Nungma tchem Dzo-hlútá i-pé-tem? ... Have you given your *dao* to Dzohlút?
7. Hé par Laijoví túngey pék? ... Who gave that flower to Laijovi?
8. Laijoví ama par tungey apék ... To whom has Laijovi given her flowers?
9. Pú-un pakat Dzo-hlúta huénan kanei-ta I got a cloth from Dzohlút.
10. Múki a-ú, tey tuk ani ey ... Múkti's sister is very short.
11. Hmúnjoví pú-un-fen, ashey dzit ani ey. Hmunjoví's petticoat is very long.
12. Koyma kaní in Uipúma a-om-ey ... My aunt's house is on Uipúm.
13. Koyma ú in Belkaia ani ey ... My brother's house is at Belkaí.
14. Koyma tien Samata a-kul-ey ... My friend has gone to Kassalong.
15. Múkia Burkbul-a atleng ta ... Múkti has arrived at Burkbul.
16. Ratong Poi nungma i-hmú-tem ... Have you seen Rutton Poia?

EXERCISE 28.

Darpuichongí, noun, prop. fem.; tey, plural, affix; dzong, collective, all; engkim, everything; dzúng-bún, a ring; tlaw, to work.

1. Laijoví ama nú nen a-om ... Laijoví is with her mother.
2. Darpuichongí ama nao nen akulta ... Darpuichongí has gone with her brother.
3. Nungma ú koyma tien a-ú aleita ... Your brother has bought my friend's dog.
4. Ratong Poia fa-pa tey-dzong an-dam-loh. All Rutton Poia's children are sick.
5. Koyma ka-ní sukkur nen dzawtey nen i-hmu-tem? Have you seen my aunt's horse and cat?
6. Koyma ú pú-un tungey la? ... Who has taken my brother's cloth?
7. Nungma pú-un-lei koyangey? ... Where is the cloth you bought?
8. Pui-tiem afa-pa ahnénan hí artey kaneita. I got that bird from the exorcist's son.
9. Nungma tchem adza-in an-boinú tey kapék-ta. I have given your *daos* to the servant girls.
10. Htir eng-kim-a ahmun tlagh ey ... Iron is in every way useful.
11. Engkim htú shoy-rok-ú ... Say anything you like.
12. Hé ui-tey tuk ani-ey ... These dogs are faithful.
13. Nungma ú pui-tiem fa-pa-tey nen paw-na om ey. Your brother is outside with the exorcist's sons.
14. Dzo-hlúta ley Múkia an-tientey htú, an-shoy-ey. Dzohlút and Múkti are talking of their friends.
15. Dzo-hlútá ley Múkia an-dzúng-bún abotá. Dzohlút and Múkti have lost their rings.
16. Nungma pá ama lo atlaw loh ... Your uncle has not cleared his *júm*.

EXERCISE 29.

Ké-pa, foot; avar, white; aklan, perspiration; ashá, hot; atscúak, come out; alúm, warm.

1. Hí pú-un-tey koy-a-tangey í-lei? ... From whom did you buy these cloths?
2. Hí pu-un-tey koyangey í-lei? ... Where did you buy these cloths?



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|-----|---|-----|--|
| 3. | Hi tchem-tey-hí koyangey í-nei? | ... | Where did you get these <i>daos</i> ? |
| 4. | Koyma ké-pá atey dzit ani ey. | ... | My foot is very small. |
| 5. | Koyma ú ama dzúng-bún abotá | ... | My brother has lost his ring. |
| 6. | Koyma tien-tey huénan hó htíng ka-neitá. | | I got this timber from my friends. |
| 7. | Hé htíng tsaw htíng aishon ahang dzaw. | | This tree is taller than that. |
| 8. | Hé sava-tey adza-in ahta ey | ... | These birds are all fine ones. |
| 9. | Hé boinú-tey-hí an-tatscia dzit | ... | These servant girls are very lazy. |
| 10. | Koyma dier-tey-hí túna í-hmú-tem? | ... | Did you see my turbans just now? |
| 11. | Darí pú-un Laijoví pú-un ai-chú-un avar ey. | | Darí's cloth is whiter than Laijoví's. |
| 12. | Nungma há avar-loh-ey | ... | Your teeth are not white. |
| 13. | Koyma kút aklan ashá dzit ey | ... | My hands are very hot. |
| 14. | Koyma kút alúm dzit ey, klan atscúak ey. | | My hands are very warm; the perspiration has come out. |
| 15. | Ní ashá dzit ani ey | ... | The sun is very warm. |

EXERCISE 30.

Léng, to stroll; tlán, to run; tlá, to fall; haw, (part of verb, hong,) to come; eheng, to gather up; hná, leaves; darklalang, a mirror; dzúng-bun, a ring; dzung, a finger; bún, a circle; dzow, (aux. verb), to complete, finish; rúa, rain.

- | | | | |
|-----|---|-----|--|
| 1. | Nungma now-pang-tey koy-angey? | ... | Where are your children? |
| 2. | Koyma now-pang-tey pawna akulta, léng-a akulta. | | My children have gone out: gone out for a walk. |
| 3. | Anmaní tientey antleng-tá | ... | Their friends have arrived. |
| 4. | Tlán-rok hí now-pang atláta | ... | Run, that child has fallen down. |
| 5. | Nungma tchaw túna í-ei-don-ngey? | ... | Will you have dinner now? |
| 6. | Nungma tchaw túna ei-don-loh? | ... | Will you not eat now? |
| 7. | Nungma tchaw tuna ei-loh vemní? | ... | Have you not eaten yet? |
| 8. | Hé pú-un-hí adzá asheng-túr túngey haw? | | Who has come to take away all these cloths? |
| 9. | Hé pú-un adza hí-un túngey lei? | ... | Who has bought all those cloths? |
| 10. | Darí hé tchem adza-in abotá | ... | Darí has lost all those <i>daos</i> . |
| 11. | Hé ín adza-in kan-bmutá | ... | We have seen all these houses. |
| 12. | Nungma lal ín í-hmú-tem? | | Have you seen the chief's house? |
| 13. | Koyma hná túngey la? | ... | Who has taken my leaves? |
| 14. | Hé now-pang-tey anmaní dier abotá | ... | These children have lost their turbans. |
| 15. | Hí 'dar-kla-lang Múkia pérok adang dzúng-bun Laijoví pérok. | | Give that looking-glass to Múktí, and the ring to Laijoví. |
| 16. | Hé htíng-hná adza in atla-dzow-tá | ... | The leaves of that tree have all fallen. |
| 17. | Tni atlá-ta | ... | The water is spilt. |
| 18. | Rúa atlá | ... | Rain is falling. |

EXERCISE 31.

Hrîow, needle; ron-tschin, to bring; tar, old; htar, new.

1. Koyma tien ama artey abral-dzow-tem? Has my friend sold all his fowls?
2. Pui-tiem ama hrîow aron-tschin-ta ... The exorcist has brought his needle with him.
3. Koymaní tan bú ley tchem pakat Bring rice and a *dao* for us.
tschindrok-ú.
4. Hé hrîow-tey koyangey aleí? ... Where did you buy these needles?
5. Hé kúa ín ad-za-in ahta ey ... All the houses of this village are good.
6. Nungma ú alo-tleng loh ... Your brother has not arrived.
7. Dzohlúta ley Múkia ú-nao tuk tuk aní Dzohlút and múkti are own brothers.
ey.
8. Koymaní nú-tey lal lo ahmúta ... Our mothers have seen the chief's *júm*.
9. Koyma fá-tey katien alo aleita ... My children have bought my friend's *júm*.
10. Sciel-tey sakei ai-chú-un alien dzawk... Gayals are bigger than tigers.
11. Koyma kút avar em? ... Are my hands clean?
12. Nungma pú-un ahtar em? ... Is your cloth new?
13. Koyma pa ín patúm lo pahnít om ... My father has three houses and two *júms*.
14. Hé mí-hring fa únao pangá farnú pali This man has five sons and four daughters.
an-om-ey.
15. Koyma tien a-ú-tey pasari an-om-ey ... My friend has seven sisters.
16. Koymaní tchem panga kaneitá ... We have got five *daos*.

EXERCISE 32.

Ngai, v, to desire; ngai s, a sweetheart; tla, a moon, a month; tey, sign of plural; -lóng, a boat; ki, to sell; túk, to hollow out; tanka, rupees; sê-bong, cow; kin, a seer; tui, water; dzú-bel, a beer-pot; tleng, to arrive; óng, a hole; par, a flower; vák, a pig; púk, to borrow; hti, beads; hrai, a rope, string; durrin, a sort of basket; hnám, sort, kind; tá, to weave; hlei, to be able.

1. Hé kúa hí-un pui-tiem tschom-hnít an- There are twenty exorcists in this village.
om-ey.
2. Koyma ngai dzawtey pahnít aleita ... My sweetheart has bought two cats.
3. Koyma nao kúm tschom ley kum sari My younger brother is seventeen years and
tla hnít ani-ta. two months old.
4. Koyma nú bú-fai hrai-hnít pú-un parúk My mother has bought two baskets of
aleitá. husked rice and six cloths.
5. In-a boitey htíng patúm an-kítá adang The house slaves have cut three trees and
lóng pahnít an-túktá. two boats.
6. Hí ní-sari tanka tschom-hnít, sê-bong This week I have got twenty rupees and
pahnít kaneita. two cows.
7. Múkia bú-fai kin-tám a-eitá, dzúbel Múkti has eaten three seers of rice and
pangá tui a-intá. drunk five pots of water.
8. Dzohlút atleng ní túm anítá ... Dzohlút arrived three days ago.
9. Kongkar-a óng pa-hnít a-om-ey ... There are two holes in the door.

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|---|--|
| 10. Boi koyma fa-tey par pahnít a-pé-tá ... | The slave gave my children two flowers. |
| 11. Koyma kaní sé-bong patúm aleitá ... | My aunt has bought three cows. |
| 12. Hé mí nopui nei hí-un-in tanka tschom
ley pasari vák pahnít apéta. | This man gave seventeen rupees and two
pigs for his wife. |
| 13. Hí mí hnénan koyma bú kin tschom-
hnít ley kin kát koyma kapúktá. | I borrowed from that man twenty-one seers
of rice. |
| 14. Koyma htí hrúi-kat, dzúngbún pakat
ka-neitá. | I got a string of beads and one ring. |
| 15. Hé kúa hí-un koyma tien pakátma
omloh. | I have not a single friend in this village. |
| 16. Koymaní durrún hnám-túm-in kan-tá-
ltei-ey. | We know how to weave three sorts of baskets. |

EXERCISE 33.

Rál, to fight, to die; htí, to die; dzow, to complete finish, entirely; htní, heart, mind; Savúng, n. p. masc.

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|---|---|
| 1. Tlá ráltá ... | The moon has disappeared (between new
and full). |
| 2. Bú adzá-in ahti rál-dzowtá ... | All the rice is dead. |
| 3. Koyma rál-ha-túr htní a-om-loh-vey... | I have no mind to fight. |
| 4. Tsaw mí tsaw ahti tá ... | That man is dead. |
| 5. Hting ahti dzowtá ... | The tree is completely dead. |
| 6. Tlá arálatá ka-hmú khátí-chen ka-hmú-
vey ngai loh. | I saw him last month; since then I have not
seen him. |
| 7. Khovar tíka-ta hé-hi ka-hmú loh ... | I have not seen him since early morning. |
| 8. Nungma engtíka-ngey i-kul-don? ... | When are you going? |
| 9. Koyma ka-kul-chen ata koyangey í-om? | Where have you been since I went? |
| 10. Savúng kúa mín pek, kha-tichen atá
ka-dá. | I have kept it since you gave it me at
Savúnga's village. |
| 11. Savúng kúa kan-in-tawg khatichen atá
kan-tawg-loh. | I have not met him since we met at Sa-
vúnga's. |
| 12. Koyma kulkonga ka-tawg ... | I met him on the road. |
| 13. Fa-tey í-nei-tem? ... | Have you any children? |
| 14. Nungma pa, hting a-lei-tem? ... | Has your father bought a tree? |
| 15. Koyma nao hnénan, dzú a-om dzit-ey,
tum-tuk ani. | In my younger brother's house there are
much bees; a great deal. |
| 16. Koyma lal hnénan sé bong ley ar om-ey. | My chief has cows and fowls. |

EXERCISE 34.

Samat, n. p.; Ráh-matia, n. p.; díl, to want; tlo, to clear; kúmína, this year; nímína, yesterday.

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|---|---|
| 1. Htír ley tanka abmün tlagh dzit ... | Iron and silver are very useful. |
| 2. Samát ley Ráh-matia kúa alien dzit ... | Kassalong and Rangamati are big villages. |
| 3. Kan-dzá-in Dzó kani ... | We are all Kookies. |

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|--|-----|---|
| 4. Nungma engey í-dil? | ... | What do you want? |
| 5. Koymani lo kan-tló-tá | ... | We have weeded the <i>júm</i> . |
| 6. Kúminan lo bú tum-tuk aney ey | ... | This year the crops are good (plentiful). |
| 7. Koyma nimiran ka-kulta | ... | I went yesterday. |
| 8. Kan-boi-tey in-a par atum dzit | ... | There are many flowers in our slaves' houses. |
| 9. Kan-lal hnénan tanka atum dzit ani,
sciel ánga dzit. | | Our chief is very wealthy; he has many
gayals. |
| 10. Dzohlúta Múki ai-in fá angá loh | ... | Dzohlút has not so many children as Motí. |
| 11. Hé htíng-a lí-un savatey tum tuk ka-
hmú-ey. | | I see many birds in that tree. |
| 12. Nungmani kúa hi-un-in pui-tiem eng-
jangey om? | | How many exorcists are there in your village. |
| 13. Hé htíng tsaw htíng ai-in ahná atlem
dzawḵ. | | This tree has fewer leaves than that. |
| 14. Hé lo bú tum-tuk ani-don ey | ... | This <i>júm</i> will bear plentifully. |
| 15. Koyma nopui pú-on pakat atátá | ... | My wife has woven a cloth. |

(*Explanatory.*)—The terminal *n* in *hnénan*, *kúminan* (sentences 6, 7, 9, and 10) would seem to be an abbreviation for *hnéna-in*, *kúmina-in*. The *tey* in *savatey* (sentence 12) denotes the plural number. This affix has previously been made use of (see sentence 13 of preceding exercise). I am at a loss to explain the word *angá* in sentences 9 and 10.

EXERCISE 35.

Nem, soft, fine; tong, a cubit; hren, a dhoti; moy, pretty; Kor, Bengali; bur-sai, a corruption of 'burra sahib.'

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|--|-----|--|
| 1. Nungma hnénan vák engjangey om? | ... | How many pigs have you? |
| 2. Hé pú-un aném ani ey; tanka-in tóng
engjangey í-lei? | ... | That cloth is fine (in texture); how much a
cubit did you pay for it? |
| 3. Tóng kat engjangey í-pék? | ... | What did you give a cubit? |
| 4. Tóng engjangey í-lagh? | ... | How many cubits do you take? |
| 5. Hren pakat chú-un aní-loh-vang-ey | ... | It will not be enough for a waist cloth. |
| 6. Hé nowpang-tey hnénan hti amoy dziḵ
om-ey. | | Those children have pretty neck-laces. |
| 7. Koymani hnénan tientey tuk-tuk ani ey | | We have faithful friends. |
| 8. Hé Korhnénan hti moy-dzit í-nei-ang-ey. | | You will get pretty beads at that Bengali's. |
| 9. Bur sai kúa ahnai tey a-om-ey | ... | It is near the station. |
| 10. Koyma tchem-htá tóng ka-shoy-ey | ... | I speak of a good <i>dao</i> . |
| 11. Hé mí-hríng ahti-tá | ... | This person has died. |
| 12. Hí dzá ahtá dzit | ... | That beer is very good. |
| 13. Koyma naopang koyangey? | ... | Where is my child? |
| 14. Koyma pá tanka tum-dzit aní ey | ... | My uncle is very wealthy. |
| 15. Dzólúta pá tar pakat a-om ey | ... | Dzolút's father is an old man. |
| 16. Hé nowpang tán bú-htá a-om-loh-
voinni? | | Is there no good rice for this child? |

EXERCISE 36.

Reng, to remain; htin, always; hna-tawk, work; htawk, to work; hmai-tsci-tey, an abbreviation of hmai-tacia-tey, a little woman, a girl; kúmina, this year; tachúm, goods; tacher, to forge (iron); khó-ngai, to love; eng-mí pók, no one; kawnbul, a deputy or agent; bál, potatoes; ti, to do (used sometimes, as in French, for the verb 'to say'); pom, to obey, carry out; adik, proper; adik-loh, improper; hmún, use, service; koy, crooked; tlagh, to fall.

1. Hé mí-bring héta ka-hmú-reng-htín-ey. I always see this man here.
2. Koyma ú pawna akul-htei-loh, hna My brother cannot go out; he has work to do.
htawtúr a-om.
3. Túna ashik ey ... It is cold now.
4. Múkia nowpang ahtá ani-ey ... Múkia is a good child.
5. Laijoví hmai-tsci-tey amoy-tey-ey ... Laijoví is a pretty little girl.
6. Tsaw anú ahtá-suk-ey ... That mother seems good.
7. Kúmina koymaní Kor tachúm tumtuk This year our Bengali has sold much mer-
ahraltá. chandize.
8. Ka-dú mong-loh-vey ... I don't care much about it.
9. Hé mí-bring tchem-htá atschér-loh ... This man does not make good *dao*.
10. Koyma ka-shoy-htei-ey ... I know how to speak.
11. Mí tá-tacia eng-mí pók-in ankhó-ngai- No one cares for the lazy man.
loh.
12. Lal-htá mí andza-in ankhó-ngai ey ... Every one loves a good chief.
13. Hé hmai-tacia pa-tacia a-fá-tey tan bú This poor woman has no rice for her children.
om-loh.
14. Hí kawnbul pa-tsci-mí bal tum tuk That *karbarí* gives many potatoes to poor
a-pé-ey. people.
15. Moy-dzit núla-tey-hók ka-ngai-ey ... I like pretty girls.
16. Hé pú-un-htá-loh koyma ka-hmú-moy- I do not like that ugly cloth.
loh.
17. Koyma in nungma nen a-moy-loh-vey My house is not worthy (fit for) of you.
18. Lal-in atir-chú-un htú pom adik-ey ... It is proper (fit) to obey the chief's order.
19. He tchem engma hmún tlagh-loh-vey : This *dao* is not fit for use; it is bent.
akoy-ey.

EXERCISE 37.

Rá, fruit; shona, gold; mí, man; pa, mass. affix; rol-htar, youth, young; dzak, shame, modesty; ahrol, big, large.

1. Hé rá eitúr ahtá loh ... This fruit is not good to eat.
2. Koyma ú shona dzúng-bún voina I got my brother's gold ring to-day.
ka-neitá.
3. Shona dzúng-bun koyma ú voina aneita My brother got a gold ring to-day.
4. Lalshéva anao nen pawna akultá ... Lalshéva has gone out with his younger
brother.
5. Hé mí-pá, rol-htar apa pui-tiem ani-ey This young man's father is an exorcist.
6. Hé tarnú afa-nú adám-loh-vey ... This old woman's daughter is sick.

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| 7. | Hí dzú-htú nungma í-in-tem? | ... | Have you drunk of that good beer? |
| 8. | Hé rá a-lta hí nungma tlemtey í-lá-don-em? | | Will you take a little of this nice fruit. |
| 9. | Nungma eng daruna ngey í-lagh? | ... | What basket have you taken? |
| 10. | Koyma a-hrol ka-lá | ... | I have taken the large one. |
| 11. | Koyma adzá alien ka-lá-tá | ... | I took the biggest. |
| 12. | Nungma eng-lóng-ngey í-hrál? | ... | What boat have you sold? |
| 13. | Nungma hé lóng í-hrál tem? | ... | Have you sold this boat? |
| 14. | Nungma koy-lóng-ngey-í-hral? | ... | Which boat have you sold? |
| 15. | Koyma até-bér ka-hral-tá | ... | I have sold the smallest. |
| 16. | Dzohlút tum-tuk-in a-dzak-ey | ... | Dzohlút is very modest. |
| 17. | Koyma tien ama in a-hral-tá | ... | My friend has sold his house. |
| 18. | Nungma túna hí-un-in lál í-hmú-tem? | ... | Have you seen the chief just now? |
| 19. | Tsaw nungma ú ani, nungma í-hmú-tem? | ... | There is your brother, do you see him? |
| 20. | Nungma í-hmú-loh-vemni? | ... | Do you not see him? |

EXERCISE 38.

Kúm, year; ring, to believe; ngai-túa, to consider; ril-rú, to ponder; taw, about; em, very; dzaw, finish, complete; hók, plural affix.

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| 1. | Nungma kúm engjangey eni-tá? | ... | How old are you? |
| 2. | Nungma nao kúm engjangey eni-tá? | ... | How old is your young brother? |
| 3. | Koyma kúm tschom ley kúm huit eni-tá | | I am twelve years old. |
| 4. | Koyma kúm tschom ley tla rúk kanitá | | I am ten years and six months old. |
| 5. | Tla-litár-in kúm tschom ley kúm rúk ani-ang-ey. | | I shall be sixteen years old next month. |
| 6. | Nungma ka-hmú-chú-un kúm eng-ja-tí ka-hré-loh. | | I should not take you to be so old by your appearance. |
| 7. | Nungma kúm tum tuk eni-in ka-ring-ey | | You seem to me to be very old. |
| 8. | Koyma ka-ngai-tua nungma kúm tum tuk ani-ang-ey. | | I think you are very old. |
| 9. | Hé mihring atar ey. | ... | This man is old. |
| 10. | Nungma pá kum engjà-ngey ani-tagh? | | How old is your uncle? |
| 11. | Ril-rua ngai-tua-in kúm tschom rúk ani-taw-ang-ey. | | I think he must be about sixty years old. |
| 12. | Kúm tschom riek ai-in atüm-tá atar-tá-em-ey. | | He is more than eighty, he is very old. |
| 13. | Chiti-dza-maw ani-tá? Oi-karéyo! | ... | Is he as much as that? Good heavens! |
| 14. | Tar a-hnai-tá | ... | He is getting old. |
| 15. | Koyma kúm tschom ley kúm ngá tla rúk kanitá. | | I was fifteen years and six months old. |
| 16. | Koyma ka-dzaw-loh-chú-un ka-dzak-ey | | I am ashamed of my incapability. |
- In sentences 1 and 2, tá would seem to be the possessive affix.

17. Nungma lo koyma lo ahnaik-in alien-loh. Your *jún* is no bigger than mine.
18. Koyma fá-pá nungma fá ai-in a-ltá-lto-dzawk. My child is more diligent than yours.
19. Dzohlút koyma tchem-em alagh-tagħ ama tchem-em alagh-tagħ? Has Dzohlút taken my *dao* or his own?
20. Koyma ú-hók nungma ú ai-in anowpang dzawk-ey. My sisters are younger than yours.

(*Explanatory*).—The interrogative affix *mau* in sentence 13, is an abbreviation of *em-aw*. In sentence 19, the re-duplication of the final sound in *tchem* would seem to be enphonic only. The same custom is common in colloquial Hindoostani.

EXERCISE 39.

Tchoy, to lift, raise; htú, a word; sháb, sahib; hré, hrié, to know, comprehend, hear; hril, to tell.

1. Koyma ka-kul-htei-loh ... I cannot go.
2. Koyma ka-in-htei-loh ... I am not able to drink.
3. Koyma kadzow htei loh ... I am not capable of it.
4. Koyma ka-dzaw-tir htei loh-vang-ey, I do not know whether I can complete it.
ka-hré-loh.
5. Koyma ka-hré-htei-loh ... I am not able to understand.
6. Koyma ka-tchoy-htei-loh... I cannot lift it.
7. Htú shoy-túr ka-htei-loh chú-un ka-dzak-ey. I am ashamed at not being able to speak.
8. Koyma tien-tey nen nungma tien-tey We are talking of our friends and yours.
nen htú kanshoy-ey.
9. Voi-kát ka-shoy-tá voi-hnít ka-shoy-I have said it once, and I will not repeat it.
loh-vang-ey.
10. Múkia ama pú-un ka-pé-loh-vang Múktí says he will not give his cloth.
ati-ey.
11. Koyma ka-shoy-htei-loh ... I cannot say.
12. Múkia sháb tong ashoy-htei-ey ... Múktí knows English.
13. Koyma pá htú pahniṣ patún a-tiem-ey My father knows two or three words.
14. Koyma pá tong hmún hnít hmún tám My father knows two or three languages.
a-tiem.
15. Ka-shoy-htei-loh ... I cannot say it.
16. Ka-hril-htei-loh ... I cannot tell.
17. Nungma koyma tchem-tey í-lá-tá chrú-I was talking about my knife which you
-mí htú aui-ey ka-shoy. have taken.
18. Nungma engey í-shoy? ... What do you say?
19. Tap tschub, koyma hton htú ka-shoy-Do not cry, I will tell you a story.
angey.
20. Nungma nowpang abtá eni chu-un, If you are a good boy and work well, I will
hna-htaw alitá chú-un, koyma hton-tell you a story.
htú ka-shoy-angey.

EXERCISE 40.

Kír, again; lo, an inflection or auxiliary of the verb to come; min, me; kieng, near; ngoi, to listen, to be quiet; dil, to want, ask for; dn, to wish; kor, a coat; shen, red; ring, forcible; doi, gentle.

1. Eng htú ngey ashoy? ... What does he say?
2. Htú hmín hnút shoy-túr om-loh ... There are not two ways of saying it.
3. Nungma, hmún eng jangey om, í-shoy-htei-em? How many sorts are there, can you tell?
4. Hmún engia-tí-in tatuk-in ka-shoy-htei-loh. I cannot say exactly how many sorts there are.
5. Engtí-ka-ngey a-lo-kír-ang, nungma í-shoy-htei-em? Can you say what time she will return?
6. Pawna akul-chú-un koyma min hril-in akul-loh; koya emaw akul, ka-shoy-htei-loh. She does not tell me where she is going when she goes out. I cannot say where she has gone.
7. Ka-kienga, ló-hawrók; koyma htú pakat shoy-túr a-om-ey? ngoirok-ú Come near me I have something to say to you, listen.
8. Nungma engey í-dil? ... What do you want?
9. Koyma, nungma ka-hril-dú-ey ... I wish to speak to you.
10. Koyma, nungma ka-hiel-tchey 'ni-ey ... I am speaking to you.
11. Koyma nungma ka-hril-loh-tchey ... I am not speaking to you.
12. Koyma engma ka-shoy-loh ... I said nothing.
13. Nungma korsben tong í-hrier em? ... Do you understand Bengali?
14. Koyma tong tlemtey ka-hrier-ey, ashoy-kír ka-tiem-loh-vey. I understand it a little, but I cannot speak it.
15. Htú ring-tuk-in shoy rok ... Speak loudly.
16. Ring tuk-in shoy tsebuh dzoi-tuk-in shoy rok. Do not speak loudly; speak gently.
17. Nungma hé htú koyma min hril-don-loh-remni? Did you not tell me that?
18. Nungma tungey shoy? Who told you?
19. Hé mí-tey koyma heti-hú-un min hril ey. They told me so.
20. Nungma engey í-shoy-dú? ... What do you want to say?

EXERCISE 41.

Nuí, to laugh; Phúntey, Lushai, names of Kúki clans; abár, difficult, hard; a-ol, easy; bég, ear; túth, to sit; om-dzia, meaning; ké-tsch-ri, footstep; twei, quick.

1. Nungma nao akul-tem ka-hre-loh; voina, akul-chú-un ahtá-ey, ní-lhá-lai-in. I do not know whether your brother has started to-day, but it is well if he does in this fine weather.
2. Koyma mí tong tum ka-hré-loh-vey, htú dik-loh-chú-un, nui-tschúh-ú. I do not know much of the language, do not laugh if I make mistakes.
3. Hi htú adik em? ... Is that correct?

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| 4. Voi-tachom-hnit shoy rok | ... | Say it twenty times. |
| 5. Nungma lo-hawrók ti-in ka-shoy nungma koyangey í-om. | | When I told you to come where were you. |
| 6. Phuntsey tong ahár ey, Lushai tong a-ol dzawk ani. | | The Phuntsey dialect is difficult, but the Lushai tongue is very easy. |
| 7. Koyma htú shoy í-ngai-loh chú-un í-hré-loh-vang ey. | | If you do not listen to what I say you will not understand. |
| 8. Tatuk-in í-béng-a ngai-loh chu-un í-hré-loh-vang-ey. | | If you do not listen attentively you will not understand. |
| 9. Ngoi-reng-in tuhrók. | | Sit quiet. |
| 10. Túna í-ngoi-loh chú-un ka hril-dú-loh-vang-tchey. | | If you are not quiet I will say no more. |
| 11. Tú hril atán-ngey dú? | | Who do you want it told for? |
| 12. Tú-ngey hril-vey-ang? | ... | To whom will you tell it? |
| 13. Koyma eng-btu-ngey ka-shoy, nungma í-hrí-em? | | Do you hear what I am saying? |
| 14. Nungma ka-htú í-hrí-em? | | Do you understand what I say? |
| 15. Koyma htú-shoy í-hrier-ey; koyma om-dzia í-hrier-ey; adza-in í-hrier; kul-taw-rok. | | You have heard what I say, and you understand my meaning, and now you know all about it. Go. |
| 16. Ké-tscéh-rí í-hré-loh-venní? | | Did you not hear his footfall? |
| 17. Hé-mí-tey eng shoy pók ka-bré dzowtá | | I heard whatever they said. |
| 18. Koyma engey ka-tí-don ka-bré-loh | ... | I do not know what to do. |
| 19. Hí boinú apa kan-brier-ey | ... | We know that slave girl's father. |
| 20. Nungma í-hriet-twei-chú-un koy-pók ka-dú-ey. | | I also wish you to know quickly all about it. |

EXERCISE 42.

Khá, that or this; Mirang, a Burman; hmána, formerly; hté-nghil, to forget; hti, to die; pung-tchung, pride; pom, observe; tin, every; htú-rú ul, advice; hmun-kat, alike; reng, to remain; ang, like, resemble.

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| 1. Koyma hé ka-tí-khá nungmaengtingey í-hriet? | | How do you know I did this? |
| 2. Nungma í-hré-loh venní? | ... | Do you not know? |
| 3. Nungma ú-in a hí-ang-em | ... | Will your sister know? |
| 4. Nungma lám í-tiem-em? | ... | Do you know how to dance? |
| 5. Nungma Mirang tong í-tiem-em? | ... | Do you know Burmese? |
| 6. Hmán-lai-chú-un ka-tiem-ey túna ka-hté-nghil-tá. | | I knew it formerly, but have forgotten it now. |
| 7. Koymani kandza-in kan-hrier-ey, roikat chú ahí-ang-ey. | | We all know that we shall one day die. |
| 8. Anmani htún-há ani-ey | ... | They are good-natured. |
| 9. Hé mí bí a-pung-tschung; mí htú angai-loh-vey, pom-loh-vey. | | He is very proud; he neither desires nor follows any one's advice. |

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| 10. Htú-tin a a-hrier | ... | He knows every word. |
| 11. Tú-tin an-hrier | ... | Every one knows it. |
| 12. Nungma Saipoia í-hrier-em ? | ... | Do you know Saipoia ? |
| 13. Chiti-chú-un ka-hré-loh, ka-hmu-chú-un
ka-hré-áng-ey. | | I don't exactly know him, but should recognize him if I saw him. |
| 14. Ahming chú ka-hrier-ey, chiti-chú-un
ka-hré-loh. | | I know him by name, not otherwise. |
| 15. Koyma eng-pók htú min hril koyma
ka-hrier. | | Whatever is said to me I understand. |
| 16. Nungma htú-rú-ut koyma ka-hrier-ey :
nungma htú tumtuk ka-pom-ey. | | I am listening to your advice, I attach importance to what you say. |
| 17. Nungma koyma htú í-en-chú-un hé
hná-htawk dzaw-chú-un ahtá ey. | | If you mind what I say, it will be well to have done with this business. |
| 18. Hé mí pakat htú ashoy, tsaw mí htú
dang ashoy ; nungmaní htú hmún kat
aní-loh. | | This man says one thing, and that man another. Your words do not agree. |
| 19. Koyma min hríer em ? | | Do you know me ? |
| 20. Ka-hrier-ang-reng | ... | I think I know you. |

(*Explanatory*).—This verb hré, and its parts hríer, hrí-et, hrí-ey, is very obscure; it seems to have more than one meaning—to know, to understand, to hear, to listen—are all comprised within its scope.

EXERCISE 43.

Lom, happy; mī-ab, a fool; hmél-hriet, recognition; eng-lo, something; eng-ma nothing; nakin-hnaa presently; tuma, no one; htó or htow, to rise, get up; tun-tleng-in, until, now, yet.

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| 1. Koyma pá pók í-hrier em ? | Do you know my father also ? |
| 2. Tsaw mí tsaw hríer-tí-in koyma min
hril-loh-venní ? | Did not that man tell me he knew it ? |
| 3. Koyma ka-hmú-chú-un ka-hrier-ang-ey | I shall know him if I see him. |
| 4. Koyma tong hríer-in nungma ú koyma
min hríer-ey. | Your sister recognized me by my speech. |
| 5. Hé nowpang-tey tún-tleng-in koyma
min hré-loh-vey. | Those children did not know me just now. |
| 6. Koyma ka-hrier-chú-un lom-dzit-in ka-
shoy-hteí-ang-ey. | If I knew it I should be very happy to tell. |
| 7. Hé mí koyangey a-om nungma í-hrí-
em ? | Do you know where that man lives ? |
| 8. Koyma eng htú-ngey ka-ngai-túa í-
hrí-em ? | Do you know what I am thinking about ? |
| 9. Hí rol-htar ahtá-loh-vey, mí-ab htú a-
shoy-fo-vey. | That young man is no good, he is always talking foolishly. |
| 10. Hmél-hriet í-nei-em ? | Do you know him by sight ? |

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| 11. Koyma í-bnéna eng-lo shoy-túr om-ey | I have something to say to you (that I would say). |
| 12. Nungma koyma hnéna engey í-shoy-dú? | What do you wish to say to me? |
| 13. Nungma koyma engma ka-shoy-loh ... | I said nothing to you. |
| 14. Koyma hnéna shoy-rok, mí dang pakat hnéna hril-tschuh. | Say it to me, do not tell any one else. |
| 15. Koyma nakin-hnua ka-shoy-ang-ey ... | I will speak presently. |
| 16. Nungma hnéna htú ka-shoy-khá tú-ma hnéna shoy-tschuh-ang-chey. | You must not speak of what I told you to any one. |
| 17. Nungma hnéna htú ka-shoy-khá kanao hnéna shoy-tschuh-ang-chey. | You must not tell my brother what I told you. |
| 18. Nungma tsaw-tsaw engey a-shoy-ta?... | What did he say to you? |
| 19. Tún-tleng-in koyma ka-htó-loh nungma hé-hí shoy-tschuh-ang-tehey. | Do not tell him that I have not yet got up. |
| 20. Hé mí-hí htú-shoy-khá engey í-tí? ... | What do you say to what he says? |

EXERCISE 44.

Ang, like; túb, to sit; dzír, to learn; dzír-tír, to teach; adang, different; lei, tongue; nghíl, straight; tutuka, abb. of; tuk-tuk, a tātāka, abbreviation of tāktāka.

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| 1. Mí-ah ang-reng-in, ngoi-reng-in, túh-tschuh. | Don't sit there like a fool, saying nothing. |
| 2. Nungma ka-bril-loh-remni? ... | Did I not tell you? |
| 3. Túna koyma min hril tschuh ... | Do not tell me now. |
| 4. Tún-tleng-in koyma hnéna a shoy-loh-vey. | You have not yet told me. |
| 5. Nungma tú-nen-ngey htú í-shoy? ... | Who were you talking with? |
| 6. Koyma tong min dzír-tírók ... | Teach me the language. |
| 7. Koyma dzír ka-du-ye ... | I wish to learn. |
| 8. Nungma í-dzír-chú-ún ahtá-ang-ey ... | It is good for you to learn. |
| 9. Nungma koyma min dzír-tír-chú-un nungma tán ahtá ang-ey. | If you teach me it will be good for you. |
| 10. Nungma ka-dzír-tír ang-tehey ... | I will teach you. |
| 11. Koyma ka-dzír-ang-ey ... | I will learn. |
| 12. Koyma ka-dzír-ta ... | I have learnt. |
| 13. Koyma ka-dzír-dzowta ... | I have finished learning. |
| 14. Nungma dzír-túr tüm-tük a-om-ey ... | There is much for you to learn. |
| 15. Nungma tong dzír-tír-tu tüm-tük an-om-ey. | There are many to teach you. |
| 16. Adang htú nen min hril-tírok ... | Make me understand in other words. |
| 17. Nungma tük-tük-a dzír-tír-tú ani ... | You are a first rate teacher. |
| 18. Koyma leia htú tātāka ashoy htei-loh-chú-un nungma ani-tuk-in min hril-rok. | If I pronounce a word wrong you should correct me. |

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| 19. Koyma htú adik-loh atí-chú-un nungma shoy-nghil-rók. | If I do not speak correctly do you correct me. |
| 20. Hé tóng chú, ahar ey; koy-ma kadzír htei-loh-vang-ey. | This language is very difficult; I shall not be able to learn it. |

EXERCISE 45.

Lúng, heart; úr, to anger; oi, to believe; lo, a *júm*; lo-vat, to cut *júm*; hao, to abuse; ngai, to desire; lai, time.

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| 1. Lúng ni-loh-vin om-tschúh | ... Do not be perverse (obstinate). |
| 2. Lúng ni-loh-tschúh | ... Do not set yourself against it. |
| 3. Htín úr-tschuh | ... Do not be angry. |
| 4. Tsaw mí tsaw htín-úr a-tüm-ey | ... That man is very bad tempered. |
| 5. Ama ú-tey an-lúng a-oi-ey | ... His sisters are well dispositioned. |
| 6. Nungma lo ahtá-loh-vin i-vá-tá; lal-in ahmú chú-un a htín a-úr angey, a-hao-vang-tchey. | You have cut the <i>jum</i> badly; if the chief sees it he will be angry and abuse you. |
| 7. Nungmaní hnéna ka-pá chú-un kuldruk atí koyma ka-oi-loh. | I do not believe that my father said I was to go. |
| 8. Nungma hná i-litawh loh-va lal-in nungma ahúa-tchey. | You do no work, the chief is justly angry with you. |
| 9. Anú ahtá dzit omloh emní? | ... Is not the mother comfortable? |
| 10. Tsaw mí khá lúng a-oi-loh-vey | ... That man is not contented. |
| 11. Nungma lúng oi-em? | ... Are you content? |
| 12. Nungma hnaik-in ka-lúng ka-oi-ey | ... I am more contented than you. |
| 13. Koymaní tsaw mí-tey ai-in tankangaloh, chiti-chuan koymaní htín ahtá-dzawh. | We are not so rich as those men, but we are more happy. |
| 14. Nungma eng lúng in-oi? | ... What is your desire? |
| 15. Dzohlúta nen Mukla anú ábota; an-maní a-lúng ngai-dzít. | Dzohlut and Moti have lost their mother; they are very sad. |
| 16. Hé mí-hring a-lúng-ngai-ey ama nopui a-hí-ta. | This man is said; his wife is dead. |
| 17. Hé nen kan-in-ngei-dzit aní-ey | ... We are great friends with him. |
| 18. Nowpang-lai-in htín ahtá kaní-ey | ... I was happy in my childhood. |
| 19. Koyma ka-ngai túa voina hua-litaw-túr om-loh. | I don't think I shall work to-day. |
| 20. Hman-lai-in í-lo-kul-loh chú-un koyma ka-lúng ngai-ey. | I was anxious formerly because you did not come. |

(Explanatory).—In sentences Nos. 1 and 2 the negative and affirmative should be remembered, thus, ní ey or ení-ey is used for 'yes' and, ní-loh for no, in the Lushai dialect.

R

EXERCISE 46.

Tlúm, sweet; dawt, falsehood; le, again; lom, joy.

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| 1. Nungma ka-bmú-loh chu-un ka-om-btei-loh; ka-ngai-ey tchey. | I cannot remain out of sight of you, I grow anxious. |
| 2. Nungma engeytingey í-lúng-ngai; nungma engey tí-tangey-ley? | Why are you so sorrowful, what is the matter? |
| 3. Rák-dzú ahtá dzit ka-ngai-ey. | I like good liquor. |
| 4. Hetichen ka-bmú-loh chú-un ka-ngai-ey. | I have not seen you for so long, I grew anxious. |
| 5. Koyma ka-ngai-túa voina tchaw-hmét ahta-loh-vang-ey. | I am afraid the dinner will not be good to-day. |
| 6. Heti-ang dzú tlúm ka-in-vey ngai-loh-vey. | I never drank such sweet beer. |
| 7. Dzohlúta engtikama dzúng-bún anei-ngai-loh. | Dzohlút never had a ring. |
| 8. Hman-lai-in beta ka-haw-vey ngai-loh-vey. | I have never been here before. |
| 9. Hmún-kat-al í-bmú-vey ngai-em? ... | Did you ever see him any where? |
| 10. Ka-htin-lúng om-ta-loh ... | I do not remember. |
| 11. Ka-ngai-túa-in ni heti-chen ani-in a-lo-tleng angey. | I think they will arrive when the sun is so high. |
| 12. Koyma kangai-tua ka-tien túna akultá | I think my friend left just now. |
| 13. Koyma ka-lung-ngai-ey adang htú shoy chú-un dawt ati-ang-ey. | I fear if he says any more he will fall to lying. |
| 14. Hé hna-htawk-túr tí-in í-tium-ta, ka-ú ril-ru-a ngai-túa-in ahtawk-btei-ang, ati. | My sister hopes you will do the work you promised to do. |
| 15. Múkia Lai-joví ngai eni-ey ... | Moti is Lai-joví's sweetheart. |
| 16. Nungma om-loh-vin kan-ngai-tua-ey | We remembered you in your absence. |
| 17. Nungma ka-kho-ngai-ey tch-ey ... | I love you. |
| 18. Nungma ka-le-hmú-lé-a ka-lom-ey ... | I am glad to see you again. |
| 19. Puitiem hé kúa hí-un andzá-ai-in a-lom té-ey. | The exorcist is the happiest man in this village. |
| 20. Engey-tingey nungma lom-in í-om? ... | Why are you joyful? |
| 21. Koyma pá voina atleng-ang-ey tí-in ka-lom-ey. | I am glad because my father will arrive to-day |

NOTE.—The translation of these sentence into English is purposely rendered in as idiomatic and colloquial a form as possible. To find out the exact literal translation and trace the formation of the sentence in Lushai is the essential part of the student's task.

EXERCISE 47.

Tlung, a stick, staff; atli, to snap in two; nui, to laugh; englotul, any thing; dan, custom; ma, even; pok, also; tuma, no one; pai, to throw away; pom, to observe, obey; hún, period, time; hming, name; so, (verbal aff,) always.

1. Nungma tía-brier-chú-un oi-loh-vang-ey. If he knew you he would not believe.
2. Ama a-lo-kul ka-oi-loh-vey I do not believe he will come.
3. Hé htú kat-lók ani ka-oi ... I believe this only.
4. Eng-htú-pók shoy chú-un í-oi htin-ey... You always believe whatever is said.
5. Eng-tí-tong pók shoy chú-un ka-oi-túr. I believed everything he said.
6. Nungma koyma tien, engey-tingey ka htú í-oi-loh koyma min ring-loh tschúh. I am your friend, why are you suspicious of me? Do not disbelieve me.
7. Tiung atliek-in ka-ring-loh ... I don't believe it will break.
8. Koymani kan-oi-loh, ka-nao pók-vin a-oi-loh. We do not believe it, and our brother also does not believe.
9. Nungma í-oi-em? ... Do you believe?
10. Koyma ka-oi-chú-un nungma í-nui-ang-ey. If I believe, you will laugh.
11. Koyma hé htú tlemtey-ma ka-oi-loh-vey. I do not believe it one bit.
12. Heti-ang htú tu-ma an-oi-loh vang-ey. No one would believe such a thing.
13. Nungma í-hmú-chú-un koy-ma ka-oi-anger. If you saw it I will believe.
14. Hé mí-tey an-oi-loh-vey ... They do not believe it.
15. Koyma engtingey ka-oi-ang-ley? ... How should I believe it?
16. Nungma nao englo-tul ashoy chú-un koy-ma ka-oi-ey. Htú tük ashoy-htin-ey. Whatever your brother says I believe. He always speaks the truth.
17. Nungma htú tük i-shoy-ey, í-htú ka-oi-ang-ey, kapom-ey. Hé dán ahtá-loh-ka-pai-taw-ang-ey. You say truly I believe and will observe what you say. The custom is a bad one, and I will abandon it.
18. Koyma ka-ngai-tua tchaw-fák a-hún-taw-ang-ey. I believe it is about noon, (i.e., about lunch time).
19. Ama hming koymaní ngai-túa-fo-vey... We always remember him.
20. Koyma engtikma ka-hmú-loh-vey ... I never saw it.

EXERCISE 48.

Mú, to recline, lie down; khú-ai-in, always; amán, to seize; bunglai, a room; lei, land, earth; leiba, tribute, revenue; htúng-bríng, timber; la, to take; silai, a gun; tan, for; ron-tain, ron-hon, hon, to bring; hong, to open; hong, haw, to come; kár, to shut; vák, pig; dil, to ask for, demand, express a want.

1. Nungma koyma ngai-túa-fo-vey, nungma tscú koyma min ngai-túa-loh-vey. I always remembered you, but you did not remember me.

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|---|---|
| 2. Vungí a-lokul-á atlengtá htú hlúí a-shoy-ey. Ama htú edzú-in oi-túr ani-loh. | Vungee has arrived talking (much) of old matters. All she says is not to be believed. |
| 3. Hí hná koyma ka-htawk-a nungma-in í-oi-loh-venni? | Do you not believe that I did that work? |
| 4. Nungma tong ka-oi-ey ... | I believe you. |
| 5. Nungma í-ei-fo-vey ... | You are always eating. |
| 6. Nungma í-ei-fo-va, í-mú-fovey ... | You are always eating and always sleeping. |
| 7. Nungma koyma nao í-vel-fovey, mí htá-loh eni-ey. | You are always beating my younger brother. You are a bad man. |
| 8. Nungma, kúm khú-ai-in, ka-khóngai-ang-tchey. | I will always love you. |
| 9. Koyma á ama bú amán a-ei-ey, koyma bú amán a-ei-ey? | Has my sister eaten her own rice or mine? |
| 10. Nungma ín bunglai ama bunglai ai-in alien ngey atey? | Are your house rooms larger or smaller than his? |
| 11. Puitiem ama lei ba aron-tain-tem? ... | Has the exorcist brought his tribute? |
| 12. Hting-hring valarók ati-tacú ... | He said go bring timber. |
| 13. Tsaw sillai beta ron-hon drók ... | Bring that gun here. |
| 14. Koyma ú htín-hta áni ey ama nopuia-tan htí moy-dzit a-ron-lei-tá. | My brother is a good fellow, he has bought and brought for his wife, pretty necklace. |
| 15. I-lo-hon-in, ron-tain-drók ... | Bring it when you come. |
| 16. Nungma í-lo-kul-chú-un ron-hóng-rók. | Open it when you come. |
| 17. Nungma í-lo-kul-chú-un ron-tsin-drók... | Bring it when you come. |
| 18. Nungma í-lo-kul-in koyma ín kong-kar hon-shá í-ron-hmú-em? | When you were coming did you see my house door open? |
| 19. Kong-kar hon-tacú ka-hmú-loh vák-kong-kar tacú ka-hmú. | I did not see the house door open, but the pig sty door I saw open. |
| 20. Hán-dil-ang, hán-hondrók ... | Ask for and bring it. |

(*Explanatory*).—This exercise presents more than usual difficulties. The inflections of the verbs to come, to go, to bring, and to open, are very obscure, and require further amplification and study. The subject is pursued in the next exercise, but much still remains to be elucidated. *Han* and *ron* (S. 18-20) would seem to be verbal prefixes merely.

EXERCISE 49.

Kul-pui, send; twei-twei, quickly; dzan, night; dzanina, evening; htír-deng, blacksmith; voina, today; dzínga, early; nuktúka, to-morrow; Tlabunga, (n. p) Demagreo; phál, to permit.

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|---|---|
| 1. Ama adam-loh, a-haw-htei-loh ... | He is sick, he cannot come. |
| 2. Tsaw-tsaw héta ron-kul-puirók-ú ... | Send him here. |
| 3. Hán-kul-pui twei-twei-rók-ú ... | Send quickly. |
| 4. Boi, koyma pú-un í-ron-tsin-tem? ... | Slave, have you brought my cloth? |
| 5. Tuna ka-tain-loh-vey, dzanina a-ron-tsin-ang-ey. | I have not brought it now but will bring it this evening. |

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| 6. Hétá lo-hawrók | ... | Come here. |
| 7. Htír-deng ína ka-lo-hong-ey | ... | I am come from the blacksmith's. |
| 8. Voina dzínga hon-kong ahta-loh | ... | The road we came this morning was bad. |
| 9. Dila ka-lo-kul-ey | ... | I am come to beg. |
| 10. Ka-hóng-htei-loh, tohem pakat hon-drók. | | I cannot open it, bring a <i>dao</i> . |
| 11. Nugma koyangey kul? | ... | Where are you going? |
| 12. Nugma farnú hnéna voina dzínga koyangey í-kul? | ... | Where did you go this morning with your sister? |
| 13. Koymaní pui-tiem ína kan-kul-ey | ... | We went to the exorcist's house. |
| 14. Koyma farnú ama farnú en-in a-kul-ey | | My daughter is going to see his. |
| 15. Nuktúka Tlabúnga í-kul don-lom? | ... | Are you not going to Demagree to-morrow? |
| 16. Koyma pá koyma kul a-phál-loh | ... | My father will not permit me to go. |
| 17. Nungma tán-tleng-in í-kul-don-em? | ... | Are you going just now? |
| 18. Rowlúla túna a-kul-loh-váng | ... | Rowlúla will not go now. |
| 19. Koyma ka-kul-túk-túk-ang-ey | ... | I really will go. |
| 20. Túna í-lo-haw-ta-loh | ... | You do not come now. |

(*Explanatory*).—In sentence 15, *lom* would appear to be a colloquial contraction of *lok-vemní*.

EXERCISE 50.

Em, a description of basket; apíung, as; eng-lo, whatever; nimína, yesterday; laishuí, a writing; Lieu-tschúng-hnúnga, proper name; Tsamat-dora, Kassalong; koy-lamangey, whence; rem, to agree, fraternize, be at peace; tchoy, to raise; tú, to fall.

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|---|-----|--|
| 1. Hé em Kára a-tsin-htei-ang? | ... | Can Kara take away this basket? |
| 2. Hi tehem a-kul-pui chú-un koyma pá-in min háo-vang-ey. | | If you take away that <i>dao</i> my father will abuse me for it. |
| 3. Nungma eng-lo rá í-dú apiung ka-hon-angey. | | I will bring you whatever fruit you like. |
| 4. Koyma ka-hrier-chú-un ka-ron-hon-tú ^r | | If I had known I would have brought it. |
| 5. Nimina Rámatey laishuí pahnít patúm a-ron-hon-tá. | | He brought two or three letters from Rangamatee yesterday. |
| 6. Nuktúka Lien-tschúng-hnúnga ama fá aron-hon-angey. | | To-morrow Lientschúng-hnúnga will bring his son. |
| 7. Anmaní Tsamat-dóra-tá, aní an-hon-ey. | | They are bringing their aunt from Kassalong. |
| 8. Nungma shoy núla-khá, nungma hnena ron-hon-pui-lang ahta-ta-túr. | | It would be well to bring with you the girl you mentioned. |
| 9. Nungma koylam-angey í-lo-hon? | ... | Whence do you come? |
| 10. Ní ahta-chú-un koymaní hnéna tehaw-ei-túr-in Múkia lo-haw-don ati-ey. | ... | If it is fine, Múktí said he was coming to dine with us. |
| 11. Nungma, tehaw a-hon-don í-ti-em? | ... | Did you tell me to bring dinner? |
| 12. Túi tlemtey ron-hon-twei twei-rók | ... | Bring a little water quickly. |
| 13. Ama a-lo-hong-chú-un kul-tírók | ... | Send him when he comes. |

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| 14. Héta lo-haw-tschuh-ú; omrók-ú | ... | Stop, don't come here. |
| 15. Nungma Múkia í-kul-tir ani-ang-ey | ... | You sent Múkti here I think. |
| 16. Nungma min pui-don-em? | | Will you help me? |
| 17. I-hmún-phia-khá hmún-phia, kul-pui-lang pairók. | | Take away the broom with which you have swept the house and throw it away. |
| 18. Tientey-hók khá-pui-a an-hta-ey, an-rem-ey. | | It is an amicable and good thing to assist one's friends. |
| 19. Hé mí-bring atlú-ey, tchoy-pui-rók-ú... | | That man has fallen, help to lift him up. |

(*Explanatory*).—As far as I am able to ascertain *kul-tírók* (S. 14-16) means 'to send'; the employment therefore of *kul-puirók* (Ex. 47, S. 2-3), in a similar sense requires explanation. *Kul-tírók* literally translated, would mean make go, or come: (*kul*, to go; *tí*, aux. verb to make) and *kul-puirók* might in the same way mean to help or assist, go or come, (*kul* to go; *pui* aux. verb to assist), but we find the latter constantly used in the sense of *take away, remove*. See also here as to *take away*, sentence 1, of this exercise. The *ts* in *tsin* must be softened almost to the sound of the English *sh* in *shin*. On the use of the auxiliary verb *tí*, to do (as in *kul-tírók*) see next Exercise.

EXERCISE 51.

Atleng, to arrive.

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| 1. Tsaw tlang engey atí? | ... | What is the name of that hill? |
| 2. Engey tí tangey ley? | ... | What is the ado? |
| 3. Hé lo koyma min hmú-tír-tá | ... | The field was shown to me. |
| 4. Lo-kul tírók | ... | Tell him to come. |
| 5. Hongrók-ú, tírók | ... | Say, come. |
| 6. Nungma engey í-tí-ley? | ... | What are you doing? |
| 7. Koyma ka-tí-htei-loh | ... | I cannot do it. |
| 8. Koyma min hriet-tírók | ... | Explain it to me. |
| 9. Koyma min há-tír chú-un ama ka-há-tír-angey | ... | If he troubles me I shall trouble him. |
| 10. Koyma ka-tí-angey | ... | I will do it. |
| 11. Min hmútírók | ... | Show it to me. |
| 12. Túh tírók, ei-tírók | ... | Let him sit, let him eat. |
| 13. Tchuá-tírók-ú | ... | Let him go. (i.e., loose or release them). |
| 14. Koyma ka-tí-htei chú-un ka-tí-angey | ... | If I can do it I will. |
| 15. Hé atí htei-loh-vang-ey | ... | This cannot be done. |
| 16. Nungma í-tí-htei-ang-em? | ... | Will you be able to do it? |
| 17. Nungma í-tí túr engey om? | ... | What have you to do? |
| 18. Hé-tí-ang-hí tírók | ... | Do like this. |
| 19. Ama pá atleng-tá atí-in pék-loh | ... | He will not give it because his father has arrived. |
| 20. Nungma ú atleng-tá atí-in min shoy-ey. | | He told me your brother had arrived. |

EXERCISE 52.

Mateilovin, certainly; hman, leisure; reng, to remain; hná, work; htawk, to perform.

1. Nungma ú-bók mateilovin a-tí-angey... Your sisters must do it.
2. Nungma á engey atí? ... What is your sister doing?
3. Túna koymaní engey kanti-ang? ... What shall we do now?
4. Nungma engtingey í-tí? ... How do you do it?
5. Nungma dam-loh-tí ka hrier, a-en-túr-in ka-lo-kul-ey. I have come to see you, hearing you were ill.
6. Nungma nao nimína ka-entá nuktúka ka-lo-kul-angey atí-ey ... I saw your younger brother yesterday, he said he would come to-morrow.
7. Hé dzúng-bún nungma htá í-tí-em? ... Do you think this ring a good one?
8. Engey ka-tí-ang? ... What shall I do?
9. Engtingey ka-tí? ... How do I do it?
10. Anei-angey tí-chú-un karil-ró-ey ... I think he will get it.
11. Eng pók nei-loh-vang-tí í-hriet-chu-un dil-tschuh ang-tchey. Do not ask for what you know you will not get it.
12. Koyma hé ka-ti-khá nungma engtingey í-hriet? How do you know I did this?
13. Hé mí abman a-tí-a ín-a a-mú-reng ey. Having nothing to do he is asleep in the house.
14. Hé túngoy tí koyma ka-hré-twei-angey I will soon know who did this.
15. Voina kly-lama engey a-tí-don? ... What shall we do this evening?
16. Nungma koy-angey atí-don? ... Where are you going?
17. I-hna-htawk ahtá-loh ... Your work is bad.
18. Nungma hna-htawk-rók ... Do your work.
19. Nungma dzengey í-htaw? ... How much have you done?
20. Hna htaw-túr a-om ... He has work to do.

EXERCISE 53.

Htoy, to sacrifice; kuavang-tí, to worship; rei, delay; lúm, hot; nghil, straight; shá, to build, cut; hún, time.

1. Hé mí-hring-té-hók tūm-tūk hna an-htaw-tá. These men have done a great deal of work.
2. Koyma hé hna ka-htawk-hteí-angey ... I shall be able to do this work.
3. Nungma hna-htaw-túr, nungma í-tí-hteí-loh-vemni? Cannot you do your work?
4. Hé hna túngoy htawk-ang? ... Who will do this?
5. Hé mí engtingey ka-tí nungma í-hrí-em? Do you know what I am doing to this man?
6. Kúa-té-mí htoy-túr-in koyma ka-tí-ta... I told the people I would offer a sacrifice.
7. Kúa-té-mí kuavang tí-túr-in ka-tí-ey... I promised the people I would sacrifice.
8. Túi lúm í-tí-taw-em? ... Have you heated the water?
9. Rei-tuk om-a ka-kúl-tír-ta ... I sent him some time ago.

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| 10. Nungma engey í-tí? | ... | What are you doing? |
| 11. Mei hní-tírók | ... | Put out the light. |
| 12. Tí nghil rók | ... | Put it straight. |
| 13. Koyma fa-pa engey atí? | ... | What is my son doing? |
| 14. Nungma hna enga-tangey í-htaw-loh?.. | | Why do you not work? |
| 15. Koyma tñn-tleng-in hna ka-htawk
adang ka-htawk loh-vang. | | I have worked until now, but shall do no more. |
| 16. Hna a-htawk-ey | tem? | She is working. |
| 17. Nungma túná hí-un-in ín í-shá-dzow- | | Have you finished the house by this time? |
| 18. Koyma ín ka-shá | ... | I am building a house. |
| 19. Nuktúka nungma heti-lhún-in ín í-shá-
dzow-vang-em? | | Will you be able to finish the house by this time to-morrow. |
| 20. Koyma ín htar nungma í-hmú-tem? | ... | Have you seen my new house? |

(*Explanatory*).—The word *shú* (S. 19 *et supra*) means literally 'to cut.' The language contains no word to build, nor indeed is there a synonym for the idea in the Lushai mind. All their houses are built of bamboos, and the work is one of cutting from first to last.

EXERCISE 54.

Təum, hair.

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|---|-----|---|
| 1. Hlé dzúngbún moy-tuk-tey-hí koyma-
tangey í-nei? | | Where did you get those pretty rings? |
| 2. Nungma dier koyangey? | ... | Where is your turban? |
| 3. Nungma pú-un-sen koyangey? | ... | Where is your petticoat? |
| 4. Koymaní kan-tleng-in koyangey í-om? | | Where were you when we arrived? |
| 5. Heti-ang tchem koyangey a-lei-htoi-ang? | | Where can one buy a <i>dao</i> like this? |
| 6. Koyma Samata ka-lei | ... | I buy them at Kasalong. |
| 7. Koyma tchem tú hnéna-ngey? | ... | Who has my <i>dao</i> ? |
| 8. Koyma tchem-in túngey hna-htawk?... | | Who has used my <i>dao</i> ? |
| 9. Koyma nungma tchem-in hna ka-
htawk-loh, nungma ú í-hna-htawk | ... | I have not used your <i>dao</i> , it was your brother who used it. |
| 10. Koyma bú ka-nei, tlem-tey-tal nungma
í-ei-tem? | | Have you eaten any of the rice I got? |
| 11. Nungma hnéna tchem htá om-ey, koyma
ú hna-htawk-túr tlem pé-bri-rók. | | You have a good <i>dao</i> ; lend it to my sister for a little to work. |
| 12. Om-hri-rók | ... | Stay a little. |
| 13. Heta eng tsūm ngey? | ... | What hair is this here? |
| 14. Nungma úi koyangey? | ... | Where is your dog? |
| 15. Koyma pa úi a-hraltá | ... | My father has sold it. |
| 16. Koyma pú-un-tey í-ron-tsūn-tem? | ... | Have you brought my cloths? |
| 17. Puitiem heta a-haw-tem? | ... | Has the exorcist been here? |
| 18. Heta a-hong-loh | ... | He did not come here. |
| 19. Naugma, ní eng-jangey Samata í-om? | | How long were you at Kasalong? |

EXERCISE 55.

Hmún, a part; tsem, to divide; hten, to separate; in-bú-un, to fight; dzing-un, an assemblage; hmá-shá, in front; hnúnga, in rear; tlaw, a kick; tlán, to run; shón, in; tsaklam, on top; ler, to climb; láwn, ascend; túh, to sit; ding, to stand; htow, to rise.

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| 1. Koyma bú hrai tchom ley hrai nga
koyma ní hnéna kaneitá. | I have received fifteen baskets of rice from
my aunt. |
| 2. Tschom ley pariek hmún rúk kan-tsem
ilang, hmún túm-a a-rúwul-in a-om-ey | Eighteen divided by six gives three. |
| 3. Hé-rá tsem-rók ... | Divide this fruit. |
| 4. Tsaw mí-tey htendrók-ú, in-bú-un tír-
tschúh-ú. | Part those men, do not let them fight. |
| 5. Tlá kat-a hmún lí in-tsemilang ní tsári
a-rúwul-in a-om-ey. | The fourth part of a month is seven days. |
| 6. Hé-hi arúwul-in tsaw-ta shón darók-ú | Put them together in that place. |
| 7. Kúm kat-a tchom ley pahnit in-tsem
-ilang, tla kat-a arúwul-in a-om-ey. | The twelfth part of a year is a month. |
| 8. Nungmaní dzing-an túngéy htei, en-
rók, tsaw á-shón atlang hmá-shá tanka
túm ka-pé-ang-ey; an-dza hnúnga
a-om-chú koyma ka-tlaw-vakangey.
Tlandrók. | See which is the best among you; whoever
arrives first at that place I will give him
three rupees, but I shall give the last man
a kick. Run. |
| 9. Koymaui-hók-vin í-kul-ang, tsaw mí
tsaw ama tchang-in, ahrang-in kuldrók
tsey. | You will come along with us, but let that
fellow go by himself.
You are a female, it is not good that you
should go alone through the jungle. |
| 10. Nung hmei-tscia mí, nungma tchang-in
ráma kul ahtá-loh. | |
| 11. Hmá-shá-a kuldrók ... | Go in front. |
| 12. Tsák-láma kuldrók ... | Go up there. |
| 13. Hé hting léra lawndrók ... | Climb that tree. |
| 14. Ina lo-lawndrók ... | Come up into the house. |
| 15. Dzing-a htó rók ... | Get up early. |
| 16. Túhrók; dingrók; htowrók ... | Sit down; stand up; rise. |
| 17. Tsáka darók ... | Put it on top. |
| 18. In tscú-nga lawndrók ... | Get on top of the house. |
| 19. In tschúnga lo-kuldrók ... | Come inside the house. |
| 20. Hnúnga omrók ... | Stay behind. |

(*Explanatory.*)—In reference to the word *dzingan* in sentence 8, it is as well to add the following words in elucidation; mao-dzinga, a bamboo-thicket, or clump of bamboos; hting-dzinga, tree jungle; mí-hring dzinga, a crowd.

EXERCISE 56.

Tláng, underneath; alai, middle; hmán, leisure; hman-lai-in, formerly; abúng, a part.

1. Tlánga í-kul-chu-un omrók ... Go underneath and stay there.
2. Alai-a darók Place it in the middle.
3. Hmá-shá-á ní-tín-in í-lo-hon, túna í-lo haw-ta-loh. Formerly you used to come every day, you do not come now.
4. Nowpang lai-in htín-hta kani-ey; I was happy in youth for I was strong, but
koyma htáh kanei, tún-lai-in katai- now I have grown old and am not as
tá koyma hman-lai-ang-in kaní-ta-loh. heretofore.
5. Koyma abúng kát mín pé-ma-shá-rók First give me half.
6. Koyma lo-vá-túr ka-hman-loh ... I have no leisure to *júm*.
7. Hman-lai-in an-in-ral-a mí-hring tum In former times many people died in battle.
tuk an-htí-tá.
8. Túna ka-hman-loh, hnúnga ka-pé-ang- I have no leisure now, but will send it
tchey. presently.
9. Hman-lai-in anmaní lal an-khóngai-ey; Formerly they loved their chief, now it is
tún-lai-chú-un an-khóngai-loh. not so.
10. Hman-lai-in, nowpang lai-in, in-lom- Formerly when I was young I wished to
lem ka-dú-ey: tún-lai-chú-un nopui sport, but now I am married I have no
kaneita in-lom-lem ka-du-loh-vey, mind to play; it is work I want.
hna-btawk eni ka-dú.
11. Nungma hman-lai-in í-tatscia, hna-btaw You were wont to be very lazy and had no
htin a-om-loh-vey. mind to work.
12. Voina chú-un ka-mú hmáshá-don-ey: I shall go to bed first to-night, to-morrow
nuktuka dzinga lo-vá kul-tur ení-ang-ey early I have to go afield.
13. Hmá-shá-a kuldrók, hnúng-lam-a om- Go in front, do not stay behind.
techúh.
14. Dzoituk-in kuldrok hmá-shá kul tschuh Go easy, do not go in front.
15. Koyma ka-tlán htei-loh ... I cannot run.
16. Túna chú-un mí pahnít a-rúwul-in kul- From this time forth send two men together.
tirok-u.
17. Koyma pú-un ley nung-ma pú-un a- My cloth is as good as yours.
rúwul-kat ahtá-tey-ey.
18. Nungma hman-lai-in ka-khóngai-tchey Did you not know that I loved you formerly?
nungma í-bré-loh-maw?
19. Hé rá apúma ka-nei-loh chú-un ka-dú- If I do not get the whole of that fruit I do
loh-vey. not want any.
20. Hmána-chú-un nungma hna-tawk-a Formerly you showed great diligence in
taima ka-tí-chey, túna engma í-tawk- your work, but now you do nothing. I
loh-vá, nungma háva (háva, from hao, have a mind to abuse you.
to abuse) ka-ril-rú-ey.

EXERCISE 57.

Dán, habit; tui-pui, river; tsak, up; tlang, down; tshúng, inside; tsúnga, on top; hnoya, beneath; tlang-un, under; ín-kót, house platform; nakina, presently.

1. Tún-ang-in tchaw ei a-om-ey ... He is now eating his meal.
2. Tún-tleng in tchaw ei-loh-vemní? ... Have you not yet eaten your meal?
3. Nungma túna tchaw ei-in í-haw-tá? ... Did you eat before coming?
4. I-lo-hon hmá-in tchaw ei-dzow-rin í-hong-emni? ... Did you finish eating your meal before coming?
5. Túna ka-ei-loh-vey, hnúnga ka-nao nen ka-nei-angey. ... I have not yet eaten; I shall do so presently with my younger brother.
6. Tchaw-fák-húna tchaw-ei ka-dán ení-ey. ... I am accustomed to eat at noon.
7. Koyma ka-kul-tangey; ka-hna-htawk-túr atám em-ey. ... I am going now, I have much to do.
8. Koyma pók ka-kul-ang-ey, nungma hnúng-láma. ... I also will go along with you.
9. Koyma hnúngan ka-en-angey ... I will see afterwards.
10. Koyma hnúng-láma ka-en-angey ... I will look behind.
11. Nungma hnúnga endrók ... Look behind you.
12. Koyma tsaklam ka-en, ín tsúnga ka-en-ta. ... I saw it up there, on the top of the house.
13. In kawlai-un vák a-kultá ... The pig has gone under the house.
14. In tshúnga ka-kul-dón ... I am going into the house.
15. Vák, ín hnoya a-om-ey ... The pig is beneath the house.
16. Nungma tlang-un darók ... Put it under you.
17. Pú-un hnoya om-ey ... It is under the cloth.
18. Tui-pui tlang-láma ka-om-ey ... I live down the river.
19. I-ei hmai-in rak-dzí tlemtey indrók ... Before eating drink a little spirit.
20. In-kót-hmaia ar atum-ey ... There are many fowls in front of the house.
21. Nakina abta-ang-chú ... You will be well presently.

(*Explanatory.*)—Sentence 7. *Ka-kul-tangey* is an abbreviation of *ka-kul-taw-angey*. See exercise 58. In the same manner in sentence 9 *hnúnga-in* is contracted to *hnúngan*.

EXERCISE 58.

Tshiem, to prepare; lám, to dance; in-bú-un, to interlock, to wrestle; in-bú-ul to bathe, to immerse; in-tleng, to interchange; in-ngei or in-ngai, in unison; in-bten, disjoin, separate.

1. Nungma í-kul-don-taw-em? ... Are you about to go?
2. Koymaní adza-in tshiem-dzow chú-un kul-taw-ang. ... We shall be going when we have got everything ready.
3. Nungma kul-túr-in í-tshium-dzow-taw-em? ... Are you about ready to go?

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| 4. Adang om-chú ka-htín-lúng om-ta-loh,
ka-kul-taw-angey. | I won't stay any longer, I shall go, (am about to go). |
| 5. Koyma ka-ngai-túa tchaw fák a-hún-taw-ang-ey. | I think it is about noon. |
| 6. Hé hmaitscia núla pa-hnít, ní-dzana alám-dón-taw-a, alám-ta-loh. | These two girls were to have danced last night but they did not. |
| 7. Ka-kul-taw-angey; tlem-tey om-brí-rók. | I am just going, stop a bit. |
| 8. Nungma tú-nen-ngey in-bú-un-dón? ... | Who will you wrestle with? |
| 9. Nungma tú-nen-ngey in-bú-un? ... | Who are you wrestling with? |
| 10. Pú-un in-tleng-ang ... | We will change cloths. |
| 11. Múkia ley Dzohlúta an-in-bú-un angey | Motee and Dzohlút will wrestle together. |
| 12. Koyma ka-bú-un-loh-vang ... | I will not wrestle. |
| 13. Nungma túi í-in-bú-ul-tem? ... | Have you bathed? |
| 14. Kul-lang, in-bú-ul-rók ... | Go and bathe. |
| 15. In-bú-un dzaw-in túi in-bú-ul-nan ahtá-ey. | It is good to bathe after wrestling. |
| 16. Hé mí nen kan-in-ngai-loh ... | We do not agree with this man. |
| 17. In-htendrók-ú, nungmaní dang iní-ey... | Separate—you are different. |
| 18. Koymaní in-tshium-in kan-kul-ey ... | We are ready and going. |
| 19. Lal in-tshium-loh chú-un engey-tang-ey kul-ang? | What is the use of going when the chief is not ready. |
| 20. Nungma í-in-tshiem-taw-em ... | Are you nearly ready. |

(*Explanatory.*)—The language seems to have no measure of time, as hours, minutes, &c.; they divide their day by the height of the sun,—or say, as in sentence 5, for noon, simply “the hour of food.”

EXERCISE 59.

Tawg, to visit, meet; hao, to abuse; in-hao, to quarrel; ní-tin, daily, hetichen, thus much; in-tien, ingratiate, to become friends; tal, to kill, slay; shin, to don, put on; tleng, to change; kai, wear; nwum, to wish.

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| 1. Voina tchaw-fák-hún-in in-taw-a lo-hawrók. | Come and visit us to-day about noon. |
| 2. Koymaní kan-in-ten chú-un htú dang ka-shoy-angey. | I will tell you differently when we separate from them. |
| 3. In-tshiem twei-tweirók ... | |
| 4. Kultúr-in lal-in htú min tium-tá ... | The chief promised me to go |
| 5. Voina kly-lama in-om-lem-a í-kul-don-em? | Will you go to play this evening? |
| 6. In-om-lem-ang. ... | I will play. |
| 7. Kanao nen í-in-hao-fo-vey ... | You are always quarrelling with my brother. |
| 8. Hé mí iu-hao-fo-mí ani-ey ... | He is a very quarrelsome man. |
| 9. Nungma engey-tangey túi in-bú-ul-loh? | Why have you not bathed? |

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| 10. In-bú-ul ka-du-ey, túi ka-nei-loh-vey... | I wished to bathe, but there was no water. |
| 11. Koymaní ní-tin-in kan-in-bú-un-chú-un
hta-tak-in kan-in-bu-un htei-angey. | If we wrestle every day, we shall be able to
wrestle well. |
| 12. Voina mí andza-in, an-kul-angey Sama-
ta, in-htoy-túr. | To-day every one is going to Kassalong to
offer sacrifice. |
| 13. Múkia btín ahtá-loh-chú-un-in hoti-
chen kan-in-tien htei-loh-vang-ey. | If Motee were bad dispositioned we should
not be such good friends. |
| 14. Dzanina hé vák kan-talanga, nungma
tehanja-in koyma ka-tehan-angey. | To-night we will kill this pig; my share
will be equal to yours. |
| 15. Hmáshá tshiem-sha-in ka-dá-túr, koy-
ma pú-un shin-in ka-om-ey. | I should have got it ready before but was
putting on my cloth. |
| 16. Koyma hmána ka-tshium-dzow-tá-túr,
hná ka-htawṛ-a, hren ka-kai-tleng-ani. | I should have prepared it before, but was
changing my waistcloth after work. |
| 17. Hé mí shoy tuk-tuk-túr ani-angey,
nungma ang kani-chú-un, ka-shoy
tuk-tuk-túr. | You ought certainly to tell him; were I in
your place I should do so certainly. |
| 18. Koyma ka-hman-chú-un arúwul-in
kan-kul-túr. | If I were at leisure we would both go to-
gether. |
| 19. Koyma hédzá hna-htawṛ-túr om-loh-
chú-un ní-tin-in ka-lo-haw-túr. | If I had not so much work to do I should
come every day. |
| 20. Nungma í-nwum-em í-hnéna ka-shoy-
túr? | Do you wish that I should tell you? |

(*Explanatory.*)—I cannot ascertain the meaning of the root *tehan* in sentence 14. The constant irregularities in the verb to prepare, make, ready, from *tshiem* to *tshium*, are very puzzling.

EXERCISE 60.

Chiti-vang-in, for this reason, on this account; shem, to divide, parcel out; reng, to remain.

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| 1. Andza-in an-hrier-ey, chiti-vang-in
shoytúr ahtá-loh. | Every body knows it, therefore it is no good
telling. |
| 2. Nungma pá nimína koyma min hriltá
aná in hraltúr. | Your uncle told me yesterday he would sell
his house. |
| 3. Koymaní hnenan lo ava-chú-un i-nang-
reng-in ka-shem-túr. | If you had <i>júmed</i> with us we should have
shared with you. |
| 4. Nungma min khóngai-chú-un nungma
pók ka-khóngai-túr-tehey. | If you had loved me, I also should have
loved you. |
| 5. Hé mí koyangey a-om, koyma min
hril-chú-un nungma tanka pakát ka-
pé-túr tehey. | If you had told me where that man was, I
should have given you a rupee. |
| 6. Koymaní bá-tschuh-í-lang nungmaní
hnéna kan-hon-túr. | If we had not been so tired we should have
come to you. |
| 7. Koyma hnena tanka om-chú-un pú-un
lei-in ka-loh-haw-túr. | If I had had any money I should have come
to buy cloth. |

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| 8. Koymaní pá laishui ka-nei-loh-chú-un tún-chen-in kan-lo-tleng-loh-vang-ey. | If we had not received our father's letter we should not have arrived so soon. |
| 9. Koyma pá hman-lai-iu lo dzow-túk ava-chú-un túna hí-un koymaní min hral-loh-vang-ey. | If our father had formerly cut big <i>júma</i> we should not now have been sold (as slaves). |
| 10. Koymaní tsaw-mí-té ai-in tankanga loh-chiti-chú-un koymaní htín abtá-dzawḡ. | We are not so rich as that man, but we are more happy. |
| 11. Chiti-chú-ún min hral ... | He told me so. |
| 12. Chiti-chú-un ka-shoy ... | Thus I say. |
| 13. Hí lo abtá-té-ey chiti-chú-un koyma ú lo adza ai-in abtá ey. | That <i>júm</i> is good, but my brother's <i>júm</i> is the best of all. |
| 14. Koyma sciel tum-tuk-in asháng chiti-chú-un hé-sciel-hí ashang dzawḡ, chiti-chú-un koyma ka-nú a-sciel adza-ai-in asháng-ver-ey. | My gyal is very tall, but that gyal is taller, however my mother's gyal is the tallest of all. |
| 15. Nungma, koyma tchem í-lá-tem chiti-chú-un koyma ú tchem em, í-lagh? | Have you taken my <i>dao</i> or my sister's <i>dao</i> ? |
| 16. Nungma lal ina í-kul-tem? ... | Have you been to the chief's house? |
| 17. Ka-kul-loh-vey ... | I have not been. |
| 18. Koymaní Múkia a-lo-rá kan-kul-in par tūm-túk kan-neitá. | We got many flowers going to Moti's field. |
| 19. Dzohlúta lo-rá pók par om em? ... | Are there flowers also in Dzohlút's <i>jém</i> . |
| 20. Koyma ú htín htá ani-ey, ama nopui-a tan htí moy-dzit a-ron-lei-tá. | My brother is very kind-hearted, he has bought and brought for his wife a pretty necklace. |

EXERCISE 61.

Tát, to cut, hew; blow, fear; tán, to chop; dzai-tchúm to saw, cut by sawing; aht, to incise; ké, leg; atschér, a sore; ki, to sell; tchūm, south; tlá, to fall; abúl, dirty; búk, upset, tip-up.

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| 1. Voina ama pá nen arú-wul-in akultá; koyma Laljika kua ka-hmú. | To-day he went along with his uncle; I saw them in Laljika's village. |
| 2. Koymaní tla-rúk khatá kan-om-ey ... | We were there six months. |
| 3. Nungma eng-tík-angey í-lo-hon-ang? | At what time will you come? |
| 4. Koyma pá hman-lai-in tankanga ani ... | My father was formerly rich. |
| 5. Hé hmai-tscia, núla-lai-chú-un ahmél abtá tey engey. | This woman was very pretty in her youth. |
| 6. Koyma ú-tey nimína an-dám-loh-va om-ey. | Your sisters were ill yesterday. |
| 7. Nungma í-pa ina om-lai-in kúm enjan-gay eni-tagḡ? | How old were you when you were at your father's house? |
| 8. Nungma túngey tát-htei-ang-loy? Hlow tchúh. | Who can cut you down? Do not fear. |

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| 9. | Pakát-ma-in nungma an-tát-hteí-loh-vang tachuḥ. | No one will be able to cut you down. |
| 10. | Koyma táh-túr ka-dú-ey ... | I want to cut it. |
| 11. | A-lú tándroḥ ... | Cut off his head. |
| 12. | Nungma í-taṁ í-dzai-tchúm-tem ? ... | Have you cut your hair ? |
| 13. | Ka-kút ka-abt-ey ... | I have cut my finger. |
| 14. | Nungma koyma pú-un í-dzai-tá ... | You have cut my cloth. |
| 15. | Nungma ké atscher a-tṁ em-ey ... | That is a bad sore on your leg. |
| 16. | Hting a-ki-chú-un tachim-láma atlú-angey. | If you cut down that tree it will fall to the south. |
| 17. | Tsaw mí tsaw an-tsai-tchik-dzowta, ahtí-loh-vey. | That man is wounded, he is not dead. |
| 18. | Kúmina lo í-vá-tem ? | Have you cut <i>jím</i> this year ? |
| 19. | Koyma ka-tlú-a, ka-pú-un abül-hlo-ta-ey. | I have fallen down and dirtied my clothes. |
| 20. | Hé-mí-hí búkangey, í-tlú-angey ... | That will upset and you will fall down. |

(*Explanatory.*)—For example of the employment of *hé mí*, that thing. (S. 20 above) See sentence 8, Ex. 14.

EXERCISE 62.

Asing, wisdom.

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| 1. | Koyma ka-kul-chen a-tá nungma engey i-htaw ? | What have you done since I went ? |
| 2. | Voina nungma Laijoví hnena ani-tem ? | Were you with Laijovi to-day ? |
| 3. | Koyma vain-in dzinga ka-om-ey, khá-tichen ka-hmú-loh. | I was with her early to-day, but have not seen her since ? |
| 4. | Nungma nowpang lai-a-ta tatscia eni ey. | You have been lazy since you were a child. |
| 5. | Koyma atíra ka-lo-kul-in nungma hna-htaw í-dzow-hteí-loh-remni ? | Have you not finished your work since I came ? |
| 6. | Nungma í-lo-kul-tir-in ka-hmú-loh-tchey. | Since you came I have not seen him. |
| 7. | Koyma lo-hon-kan-in nungma pawn-a í-kulta. | When I came you were out. |
| 8. | Koymaú a-dier ablo-vin khà-lai-in nungma í-hmú-em ? | Did you see when my brother lost his turban. |
| 9. | Kha-la-roḥ ... | Take that. |
| 10. | Koyma sillai ka-kap-kan nungma í-hmú-em ? | Did you see when I fired the gun ? |
| 11. | Mukia hmána-chu-un koyma nao nen an-in-tien-ey. | Moti was formerly a great friend of my younger brothers. |
| 12. | Hmél ai-in ang-loh ... | He does not resemble him. |

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| 13. | Dzohlúta a-btáta, nowpang ahtá ani,
ama ańing ey ; andza-in akhóngai-ey ;
ama ló va koymani kan-kul-fo-vey. | Dzohlút is dead, he was a good lad and wise,
every one liked him ; we constantly used
to go to his <i>jám</i> . |
| 14. | Nungma í-mú-fo-vey ... | You are always lying down. |
| 15. | Ama hnéna hman-lai-in pú-un tum-tuk
a-om-ey. | He formerly had much cloth. |
| 16. | Ama nú ley pá chití tanka howksaloh
chiti-chu-un lo adzow an-vát-ey. | His mother and father although not rich
are great cultivators. |
| 17. | Koyma nimina ka-dám-loh, ka-kul-
htei-loh. | I was sick yesterday and not able to go. |
| 18. | Tún-tleng-in nungma hna-htawk í-
dzow-loh-vemní ? | Have you not yet finished your work ? |
| 19. | Koyma ka-dzow-loh. Koyma nao
khá-lai-in hna htaw-dzowta. Koyma
katí-dzow-loh. | I have not finished. My younger brother
had finished then. I have not done. |
| 20. | Koyma ka-ti-htei, chití-chú-un koyma
nao atí-htei-loh-vey. | I can do it, but my younger brother cannot. |

EXERCISE 63.

Hto, a fly ; dzar, to settle, alight ; dú, wish ; dil, want ; engma, anything ; dzong, to search for ; engpók, whatever.

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| 1. | Hto min dzár, ka-om-htei-loh ... | The flies are very troublesome. I cannot stand it. |
| 2. | Koyma in ka-dú ... | I want to drink. |
| 3. | Dzawt-rók ... | Ask. |
| 4. | Dzawlang, lo-kuldrók ... | Ask then come. |
| 5. | Engey í-dil ? ... | What do you want ? |
| 6. | Nungma adil-chú-un, í-dil-htei-engey ;
engma í-nei-loh-vang-ey. | You may certainly ask, but you will not get anything. |
| 7. | Engma omloh ... | There is nothing. |
| 8. | Koyma engma ka-dil-loh ... | I do not want anything. |
| 9. | Nungma engey en ? ... | What are you looking for. |
| 10. | Kan-kul-don-in nungma nao ama
tchem adzong-ey. ... | When we left your brother was searching for his <i>dao</i> . |
| 11. | Nungma nimina adzong-tú htír-deng
hé-ta om-ey. | The blacksmith you were looking for yesterday is here. |
| 12. | Saipoia kúa koymaní kan-om-lai-in
arúwul-in hná kan-htawk-ey. | When we were at Saipoia's village we worked together. |
| 13. | Bú dil-nán ahtá-loh ... | It is bad to want food. |
| 14. | Nungma eng-loh í-dil fo-vey ... | You always want something. |
| 15. | Koyma tí-túr engma om-loh ... | I have nothing to do. |
| 16. | In-túr eng-loh-túl min pé-rók ... | Give me something to drink. |
| 17. | Hé-mí-téy engey an-dil ? ... | What do they want ? |

18. Nungma tsébonḡ pakat lei í-dú-em? ... Do you want to buy a cow?
 19. Nungma dzúḡ-bún hrál í-dú-ey ... You want to sell your ring.
 20. Eng-pók i-dil, lá-lang ei-rók ... Whatever you fancy take and eat.

EXERCISE 64.

Pí, grandmother; tá, to weave; táp, to weep; núí, to laugh; vai-hlo, tobacco; vai-bel, a pipe; vai, foreign; hlo, medicine, a drug; bél, a bowl, receptacle; kor, a coat; shen, red; korshen, a Bengalee; vanei, good fortune.

1. Nungma tchemtey koyma min perók ... Give me your knife.
2. Koyma ka-pé-htei-loh-tchey koyma ú ashintá. I cannot give it you, my sister has taken it away.
3. Nungma koyma pí bú í-pé-tem? ... Have you given rice to my grandmother?
4. Nungma ní koyma ú hnéna í-hral-tem? Have you sold your dog to my sister?
5. Koyma ní koyma hé-mí ka-hral-loh ... I did not sell it to her.
6. Ka-hral-tá-loh ... I have not sold it.
7. Voina ka-tí-htei-loh, nuk-túka ka-tí-angey. I cannot do it to-day, I will to-morrow.
8. Koymaní hé pí-un kan-tá-htei-ey ... We can weave this cloth.
9. Koymaní kan-táp-in nungma í-núí-ey, í-lam-in í-om-ey. When we were weeping, you were laughing and dancing.
10. Hé mí-tey anmaní ló an-vát-htei-loh, anmaní hnéna tchem om loh. These men cannot cut their *jáms*, they have no *daos*.
11. Nungma ú engtingey a-om? ... How is your brother?
12. Koyma lal ina kor hnéuan hetiang tchem anei. One can get a *dao* like this from the Bengalee at the chief's house.
13. Koyma, vaihlo tlemtey nungma min pé-ang-em? Will you give me a little tobacco?
14. I-vaibel koyma min pérok ... Give me your pipe.
15. Nungma ú ama tchem koyma ní huit hmána, min pé-ang-em? Will your sister lend me her *dao* for a couple of days?
16. Hí hmai-tscia-bók pí-un lei an-dú ... Those women wish to buy cloth.
17. Koyma ang-in vanei pakat-ma an-om-loh. No one is so fortunate as I am.
18. Nungma engy í-in-dú? ... What would you like to drink?
19. Túi-ngey in-ang, rák-dzú ngey í-in-ang? Will you drink water or spirits?
20. Nungma min pék-chú-un dzú ka-in-angey. I will drink spirits if you give me some.

EXERCISE 65.

Mí-hríng, a person; ra, fruit; hrál, big basket; em, small basket; hton, to send, cause to be conveyed; tlow, to weed, clear of weeds.

1. Nungma nao koyangey? Koyma ní ama ka-braltá. Where is your younger brother? I have sold him my dog.

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| 2. Hé mí-hring tankanga ani, mí-lien ani, sciel adza-in ama-tá ani. | That man is rich, he is a powerful man ; all those gyal belong to him. |
| 3. Nungma túngy vel tchey ? táp-tschúb. | Who has beaten you ? Do not cry. |
| 4. Nungma ní-in min vel... .. | Your aunt beat me. |
| 5. Koyma nopúi tún-tleng-in koyma pú-un a-tsú-loh ; ama túna atsú-angey. | My wife has not yet washed my cloth, she will wash it now. |
| 6. Koyma, nungma, bú brai tsehom-huit ka-braltá chiti-chú-un nungma koyma tanka min pé-loh. | I sold you twenty baskets of rice, but you have not paid me. |
| 7. Koyma tien min khó-ngai-a sbera em kat min hton-ey. | My friend has kindly sent me a basket of fruit. |
| 8. Nungma tún-tleng-in ka-tchem min pé-loh. | You have not yet sent me my <i>dao</i> . |
| 9. Nungma koyma min ngai-túa-em ? ... | Do you remember me ? |
| 10. Hé tchem koyma nao tchem ani ; ama mateilovin pék ani ang-ey. | That is my brother's <i>dao</i> . You must be sure to give it to him. |
| 11. Engy-tingey apék-loh ... | Why does he not give it. |
| 12. Lal hnéna mateilovin shoy ani-ang-ey. | You must certainly tell the chief. |
| 13. Hé lo hta-tuk-in an-tlow loh-vey ... | You have not well cleared this <i>jím</i> . |
| 14. Koyma pasal a-tan pú-un pakat ka-tá-ey. | I am weaving a cloth for my husband. |
| 15. Dzohlúta koyangey om, nungma í-shoy-htei-ang-em ? | Can you say where Dzohlút is ? |
| 16. Ama Samata om ey ... | He is at Kassalong. |
| 17. Nungma pá hnéna em í-om ? ... | Were you with your uncle ? |
| 18. Koyma ama hnéna ka-om-loh ... | I was not with him. |
| 19. Nungma Belkaia em í-kul ? ... | Are you going to Belkai ? |
| 20. Ahtá apiung ron-tsin-ang-tchey ... | You may bring it if it is good. |

EXERCISE 66.

Hál, to set on fire ; apiung, as, whatever ; mani, his own ; eng-kim, everything ; amán, price ; abár, difficult.

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| 1. Mí apiung htín htá andza-in an-khó-ngai-ey. | Every one loves a good-hearted man. |
| 2. Koyma lo va apiung em í-hal ? ... | Did you burn the <i>jím</i> I cut ? |
| 3. Nungma í-dú apiung kha-larók ... | Take whatever you like. |
| 4. Nungma í-dú apiung shoy-rók ... | Say whatever you like. |
| 5. Nungma í-bral-dú apiung bral-rók ... | Sell as you like. |
| 6. Nungma í-dú apiung in, í-kul htei-angey, í-haw htei angey. | You can come and go as you like. |
| 7. Nungma í-dú apiung tírók ... | Do as you like. |
| 8. Mí apiung mani tanka hta-tuk-in bral-chú-un hé mí htín ahtá ey. | The man who spends his money freely is good. |

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|---|---|
| 9. Nungma eng-lo rá í-dú apiung ka-hon-
angey. | I will bring you whatever fruit you like. |
| 10. Kan-tchem lei apiung ai-chú-un hé
tchem hi ahtá dzawk. | This <i>dao</i> is better than the one we have
bought. |
| 11. Ka-pú-un lei apiung koyangey ? ... | Where is the cloth I bought ? |
| 12. Eng-pók í-dil lá-lang eirók ... | Take whatever you fancy. |
| 13. I-dú-tchin larok ... | Take what you like. |
| 14. Koyma engma kanei-ta-loh ... | I have got nothing. |
| 15. Hé núla koyma htá ka-tí-loh-vey mí
a-hao-fo-vey. | That girl is no good, she is always abusing
people. |
| 16. Koyma ama tchem voi-kat-ma min pé-
loh. | He never gave me his <i>dao</i> . |
| 17. Koyma ama-bí eng-kim ka-pey-ey ... | I give him everything. |
| 18. Hé nowpang-té-lók an-dza-in avel-ey. | All the boys beat him. |
| 19. Pú-un ron-lei tsehúh amán abar ey ... | Do not buy cloth, it is too dear. |
| 20. Nungma ú ama tchem voina ahraltá ... | Your brother sold his <i>dao</i> to-day. |

EXERCISE 67.

Engtikma, at no time ; tsáng, bread ; rolhtar, youth ; rúi, intoxication ; dzuno, a cup ; shaidoy-úm, a bottle ; rúak, to empty.

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| 1. Nungma engey í-in ? ... | What are you drinking ? |
| 2. Koyma dzú ka-in-ey ... | I am drinking beer. |
| 3. Koyma pók dzú ka-in-dú-ey ... | I also wish to drink beer. |
| 4. Koymani arák-dzú engma kan-in-loh,
eng-tikma kan-in-loh. | We drink no spirits, we never drink. |
| 5. Koyma tchaw ka-ei koyma nao tsáng
a-ei-ey. | I am eating rice, my brother is eating bread. |
| 6. Koymani rák-dzú tlemtey kan-in-
angey. | We will drink a little liquor. |
| 7. Nungma ina intúr engma om-loh-venní? | Have you nothing to drink in the house ? |
| 8. Koyma dzú ka-in-loh, rák-dzú ka-in ... | I do not drink beer, I take spirits. |
| 9. Koymani túi kan-in-fo-vey, koyma nao
dzú a-in-ey. | We always drink water, my brother drinks
beer. |
| 10. Nungma engma in-loh ; ka-tawk-ang-
tchey. Indrók. | You are drinking nothing, I challenge you.
Drink. |
| 11. Ka-rol-htar lai-in tui-loh-tseúh engma
ka-in-ta-loh. | I drank nothing but water in my youth. |
| 12. Hé mí tum-tuk in a-vang-in tlemtey
aruí-tá. Mú-ta kul-tírok. | That man is a little drunk from much liquor.
Let him go to sleep. |
| 13. Tumtuk-chú a-ei-loh chiti-chú-un tum-
tuk a-in-ey. | He does not eat much but he drinks a lot. |
| 14. Koyma dzúno-vin túngey in-tá ? | Who has drunk out of my cup ? |

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| 15. | Nimina arák-dzú kan-in-ebú hétia ahtá
tí kan-hré-loh; mání-in shaidoy úm-
kat, kan-in-ey. | The liquor we drank yesterday was so good I
cannot tell you, each of us drank a bottle. |
| 16. | Nungma dzúno kat rúak-lang min
pérók. | Empty your glass and give it to me. |
| 17. | Túu-tleng-in í-dzúno a-kat arúak-loh :
nungma rúak-rók, in-dzow-rók. | You have not drunk a single glass yet. Drain
it, drink it up. |
| 18. | Hé durrun arúak ani, atsúnga engma
omloh. | The basket is empty, there is nothing inside
it. |
| 19. | Nungma í-rúi-loh-ven ? | Are you not drunk ? |
| 20. | Nungma tlemtey-ma í-ei-loh-vey. | You have eaten scarcely anything. |

EXERCISE 68.

Ril, entrails; hráng, a morsel; hal, to set fire; khon, a measure, a flagon.

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|-----|-----------------------------------|-------------------------------------|
| 1. | Nungma í-ril a-tam-em ? | ... Are you hungry ? |
| 2. | Ei-chú-un ka-ei-ltei-ey | ... Yes, I might eat a bit. |
| 3. | Koyma tum-tuk ka-ril atam-ey | ... I am very hungry. |
| 4. | Tlem-tey eirók | ... Eat a little. |
| 5. | Nungma engey ei-dú ? | ... What would you like to eat ? |
| 6. | Nungma í-ei-dú-em ? | ... Do you feel inclined to eat ? |
| 7. | Nungma engey í-ei ? | ... What are you eating ? |
| 8. | Nungma í-ei-loh | ... You do not eat. |
| 9. | Nungma í-ei-don-loh-venní ? | ... Will you not eat ? |
| 10. | Koyma tum-tuk ka-ei-tá | ... I have eaten much. |
| 11. | Adang hráng-kát eirók | ... Eat another bit. |
| 12. | Koyma adang ka-ei-ltei-loh-vey | ... I can eat no more. |
| 13. | Nungma í-túi ahal-em ? | ... Are you thirsty ? |
| 14. | Nungma túi ahal-loh-ven ? | ... Are you not thirsty ? |
| 15. | Koyma túi hál-in ka-hí-don-tá | ... I am dying of thirst. |
| 16. | Koyma in-túr tlemtey min pérók | ... Give me a little to drink. |
| 17. | Nungma dzúno-kát túi í-in-dú-em ? | ... Will you drink a cup of water ? |
| 18. | Rákdzú no-kát indrók | ... Drink a cup of liquor. |
| 19. | Adang no-kát in-lé-rók | ... Drink another cup. |
| 20. | Dzú khon-kát indrók | ... Drink a measure of beer. |

EXERCISE 69.

Sha or tea, flesh; fanghma-mú, pumpkin seeds; ahtao, fat; par-vá, pigeon, tchhúm, to cook.

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|----|--------------------------------|-------------------------------------|
| | Ama tchaw ei-don-em ? | ... Will he eat ? |
| 2. | Kan ei-túr a-om-ang-em ? | ... Have we anything to eat ? |
| 3. | Koymaní hnéna-ei-a om-ang-em ? | ... Will you stay and eat with us ? |
| 4. | Koyma ka-om-htei-loh. | ... I cannot stay. |

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| 5. Voina ní engtchen ani-in tchaw ei ani-
ang? | What time are we to dine to-day? |
| 6. Ní tchaw-fúk a-búu-chú-un kan-ei-ang-
ey. | We will eat at noon. |
| 7. Mí-dáng pakát-al koymaní hnén tchaw
ei-tút a-hon-ang-em? | Is any one coming to eat with us? |
| 8. A-haw-loh-vangey ... | No one is coming. |
| 9. A-hon om-loh-vey ... | No one will stop to eat. |
| 10. Ei-tút engey om? ... | What is there to eat? |
| 11. Sha-nghá vang-in í-kul-tír-em? ... | Have you sent for the fish? |
| 12. Vák-tsá ka-ei-ang-ey ... | I will eat pork. |
| 13. Engéy í-en la-lang oirók ... | What are you looking at, take—eat. |
| 14. Tlemtey fanghma-mú í-lá-don-em? ... | Will you take some pumpkin seeds? |
| 15. Tlemtey ahtao lárók ... | Take a little fat. |
| 16. Nungma tsá tlemtey ka-pé-dú-ey ... | I wish to give you a little meat. |
| 17. Eng tsa ngey í-lagh-don? ... | What meat will you take? |
| 18. Hé par-vá-tsá hrang-kát koyma min
pé-ang -em? ... | Will you give me a bit of pigeon? |
| 19. Adáng koyma ka-ei-hei-loh. | I can eat no more. |
| 20. Nungma tchaw-tehhúm koyma tum-
tuk ka-ei-ey. | I have eaten plentifully of your cooking. |

EXERCISE 70.

Atlúm, sweet; kleng, platter; ní-bliép, an umbrella.

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| 1. Dzú-túí atlúm em? ... | Is the beer sweet? |
| 2. Atlúm dzit ey. | It is very sweet. |
| 3. Kleng kan-tasang kím-loh-vang-ey; a-
dang pabúit patúm hondrók. | There will not be enough plates for us;
bring two or three more. |
| 4. Adáng voi-kat í-shoy-chú-ún ka-hrí-
angey. | If you will say it once again I shall under-
stand. |
| 5. Eng-tikangey a-lo-kír-ang? ... | What time will she return? |
| 6. Nungma voi-dzána lo-kír-hei-ang-em? | Will you be able to return to-night? |
| 7. Nungma í-lo-kír-chú-un í-far-nú ron-
hondrók. | When you come again, bring your daughter. |
| 8. Nungma htú kí-shoy katiem-loh-vey. | I do not know how to reply to you. |
| 9. Koyma engtikangey a-lo-kír-ang? | At what time will my father return? |
| 10. Rowlúla túna akul akír-lé-tá. | Rowlúla has just been and returned. |
| 11. Nungma ní-bliép ashin-khá a-pék-kír
-taw-em? ... | Have you returned the umbrella you took
away? |
| 12. Miu khóngai-lang koyma tchem min pé-
kírók-ú. | Be so good as to return my <i>dao</i> ? |
| 13. Khá-lai-in koyma tchem pé, min pé-
kírók-ú. | Give me back the <i>dao</i> I then lent you. |
| 14. Adang-lám shoy-lé-rók. | After that, speak again. |

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| 15. Nungma hta-tuk-a om-loh-chú-un i-tlú-lé-ang-ey. | If you do not take care you will fall again. |
| 16. Alá ei-lé-angey. | He will eat again. |
| 17. Nungma engtingey í-shoy-kír-loh ? ... | Why did you not speak again. |
| 18. Nungma ní-hleip nuktúka ka-pé-kír-ang-tohey. | I will return your umbrella to-morrow. |
| 19. Nungma htú adang-dang-in í-shoy-a, Nungma htú engma í-hré-fia-loh-vey. | Your words are contradictory, there is no reliance on what you say. |
| 20. Hriet-chow-loh vey. | There is no certainty. |

EXERCISE 71.

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| 1. Koyma tlanval-lai-in hétey ína ka-om-ey. | I used to live in this house in my youth. |
| 2. Engtingey nungma hua-hnúnga í-om ? | Why are you behind-hand ? |
| 3. Nungma í-kul-htei-em-ey ... | You are a good walker. |
| 4. Nungma í-kul-htei em emní ? ... | Are you a good walker ? |
| 5. Nungma ú dzúng-bún moy dzit alei ahontá, nungma tán adza-ai-in abtá-bér atlánga adá-ey. | Your sister has bought some pretty rings, of which she has kept the best for you. |
| 6. Nungma koyma ai-in hná í-htaw-k-htei-ey chiti-chú-un nungma ai-in koyma lám ka-tiem-dzaw-k-ey. | You can work better than I, but I know how to dance better than you do. |
| 7. Nungma koymaní nen í-kul-ang-em ? | Will you go with us ? |
| 8. Min khóngai-lang bú brai-kát min pé-rók. | Kindly give me a basket of rice. |
| 9. Voina htú min tium-chú-un lal lo kantlo-vang-ey. | To-day if ordered we will clear the chief's <i>jám</i> . |
| 10. Voina hua htaw-don-em ? | Shall we work to-day ? |
| 11. Hétá lo-kuldrók-ú now-pang-hók, in-há-tang-ey. | Come here children, you will be tired. |
| 12. Hétí-ang tchem ka-dú-ey ... | I want a <i>dao</i> like this. |
| 13. Aumani únao ahmél ah-angey ... | The brother and sister are much alike. |
| 14. Hé par adza-in Laijoví hné-nan om-tai-lang a-lom-angey. [hmú-ey. | If you give all those flowers to Laijoví, she will be very pleased. |
| 15. He khaw-htar hí-un andza-in tar ka- | In this new village they are all old people. |
| 16. Nakin-huá ka-pé-ang-tchey túna chú-un eni-loh. | I will give it you, presently, not now. |
| 17. Nungmaní-hók hétá lo in-vá-dzaw-chú-un koy-ang khaw-htar í-shá-don ? | When you have exhausted the <i>jám</i> land here, where will you build your new village ? |
| 18. Nungma hná í-htaw-loh-vá lal-in nungma abúa tohey. | You do no work, the chief will be angry with you. |
| 19. Lo nimína ka-vá tchium tá-ey ... | I cut a great deal of <i>jám</i> yesterday. |
| 20. Anuí-ta-tchium-ey ... | He laughed consumedly. |

EXERCISE 72.

1. Nimína lal-hók tschier an-tsam-ey ... Yesterday the chiefs took the oath.
2. Nungma kuldrók, in-bú-ul-rók chiti-
loh-chú-un hnúnga chú-un nungma í-
kul-htei-loh-vang ey. You go and bathe, else you will not be able
to go.
3. Aw! kanú túna koyma ka-kul-ang-a, Yes, my mother, I will go now and bathe.
ka-in-bú-ul-angey.
4. Nungma engeytingey í-núi? ... Why are you laughing?
5. Nungma engey í-hmú-a í-núi? ... What are you laughing at?
6. He khing-kat bémg-bey tanka hnit One earring cost two rupees, the other three,
eni-ey; hé lám khing-kat bémg-bey both together cost five rupees.
tanka túm ani-ey; khing-hnit in
tanka ngá mán ani ey.
7. Nungma í-mit-a í-hmú-loh chú-un mí- If you had not seen it with your own eyes,
dang htú-shoy ka-oy-loh-vey. I should not have believed it.
8. Ring-tuk-in shoy-rók ... Say it from the beginning.
9. Túna ka-kul-tir-ang-tchey nungma kly- If I let you go now will you finish the work
lama hna í-btawk-dzow-vang-em? by the evening?
10. Koyma ka-hmun-chú-un ka-lom-in ka- I shall do it with pleasure if I have leisure.
htawk-túr.
11. Túna nungma í-hto-don-loh-venni? ... Have you not got up yet?
12. Nungma í-rei-em í-hto-don-loh-venni? It is so late, have you not yet risen?
13. Koyma ka-dám-loh voina ka-hto-htei- I am sick I cannot get up to-day.
loh-vey.
14. Voina ní ahtá-em-ey, pawna kul ka- The day is so fine I wish to go out.
dú-ey.
15. Kong kárók ... Shut the door.
16. Kong-kar-hóng rók ... Open the door.
17. Nungma nao ní-tin kong hon-sai-in Your younger brother leaves the door open
adai-ey. every day.
18. Voina pawna í-leng-dú-loh-venni? ... Do you not want to go out to-day?
19. Voina ka-kul-loh-vang-ey ... I shall not go to-day?
20. Koyma ú ní-kát-a pawna voi-hnit a- My brother goes out twice a day.
kul-ey.

EXERCISE 73.

Tchá, to communicate; shil, to put on; long, abbreviation for *loh vang*; hné, to win; úi, to forbid; vek, entire; potet, to tear; pai, to abandon, throw away; khím, to bind on; dóm, black; tachúm, things, goods; púk, to borrow.

1. Koyma pá atlengta, htú-há min tchá-a. My father has arrived, he has brought good
news.
2. Voina pú-un htar shil-drok-ú, lál a-lo- Put on a new cloth to-day, the chief has ar-
tleng-ang-ey; htúshoy-túr eni-ang-ey rived and will have something to say to us.

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|---|--|
| 3. Nungma eng-ting-ey om ? | How are you ? |
| 4. Rei ka-om-long-ey, ka-lá-hman-loh-vey | I will not be long; I am not at leisure. |
| 5. Voina í-om-don-ngey, í-kul-don ? ... | Are you going or do you stay to-day ? |
| 6. Voina nungma í-in-bú-un-ang-om ? ... | Will you wrestle to-day. |
| 7. Voina chú-un kan-in-bú-un-long-ey,
koyma ka-hné-loh-fo-vey-tchey. | I will not wrestle to-day, I always lose. |
| 8. Nungma htá í-htawk-chú-un-in í-hné-
ang-ey. | If you work with a will you will win. |
| 9. Nungma nú a-úi-em ? | Has your mother forbid it. |
| 10. Hé nowpang ahtá-loh, ama dier apótet-
vek-ey. | This is bad boy, his turban is all torn. |
| 11. Potet-lang, pairok ... | Tear it up and throw it away. |
| 12. Dier-dúm khím koyma dân eni ... | I am accustomed to wear a black turban. |
| 13. Hétiang tsehúm púk-chú-un-in pék-kir-
lé ahta ey. | If you borrow things like this it is good to
return them. |
| 14. Koyma nowpang-tey í-in-om-lema in-
hong-temní ? | My children do you come after playing
together. |
| 15. Héta lo-hawrók, eng-lo rá ka-pé-ang-
tchey. | Come here I will give you some fruit. |
| 16. Ka-shem-ang-tchey ... | I will divide it. |
| 17. 'Ni-loh, ka-shem dzow-tá ... | No, it is already divided. |
| 18. Engatangey nungma kong í-kar-vek-
ley ? | Why have you shut all the doors ? |
| 19. Samat dora kultúr ka-hman-loh-vey ... | I have no time to go to Kassalong bazaar. |
| 20. Voina koymaní hna htawk-túr tum-
tuk a-om-ey. | We have much work to-day. |

EXERCISE 74.

Ashá, hot; ná, pain; brét, trouble; ván, sky; avar, clear; páng, body; pán, wound; htak, to itch; htip, to smart; vandúai, unfortunate.

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| 1. Hé in túngey shá ? ... | Who built this house ? |
| 2. Koyma ka-ril-rú-a ka-en-in Mukia sha-
kani-om-ey. | I believe it has been built by Motee. |
| 3. Nungma engjangey í-rei-tá ? ... | How long did you stay ? |
| 4. Nungma lal hnéua ní eng-jangey í-om
rei-tá ? | How long did you stay with the chief ? |
| 5. Ní atlagh hmá-in koyma ka-pang ashá-
tey. | Just before sunset my body became hot. |
| 6. Koyma hna-htawk atum em-a ka-dám-
loh-vey. | I am ill from working too much. |
| 7. Ama pá ina om-lai-chú-un ahtá-in a-
om-ey. | She was very well when she was staying
with her uncle. |

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| 8. Nungma ka-hmú-tír-chen í-hún eng-tingey a-om? | How have you been since I saw you? |
| 9. Lom-dzit-in ka-om-ey ... | I have been flourishing. |
| 10. Voina ka-hto htei-loh, ka-lú aná ey ... | I cannot get up to-day, I have a headache. |
| 11. Nungma dám-loh-pók eni-loh-vey, nát-pók ná loh, nungma hou í-hret-vang-ani. | You are not sick, you are in no pain, you are too lazy to go. |
| 12. Lo-hto-lang, lenga lo-kuldrók. Rei-tuk om-tscúh. | Get up and come for a stroll. Do not delay. |
| 13. Ván avar em, ní ashá ey ... | The sky is clear, the sun hot. |
| 14. Ní a-lo-tscúak-tá. ... | The sun has come out. |
| 15. Ní atscúak-tá. ... | The sun has risen. |
| 16. Ní atlá-tá. ... | The sun has set. |
| 17. In pawna tscúak tírók-á ... | Put him out of the house. |
| 18. Koyma páng tum-tuk ashá-ey ... | My body is very hot. |
| 19. Ka-pán ahták em, ahtíp em ... | My wound burns, pains. |
| 20. Nungma vandúi ani-ey, eng-kim hlo pék-pók-in ahtá-loh-vang-ey. | You are very unfortunate no medicine can cure you. |

EXERCISE 75.

Hlíng, a thorn; tehún to spear, pierce; hpoi, to extract; ashik, cold; túa, to tend; tscém, to puff; hri, a cold; káng, to burn; dzaw-tuk, exactly; lúi tír, to force, compel.

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| 1. Hlo ei-don-in hta-tuk ahriet ei-a ahtá-ey. | It is proper to be cautious in the use of medicine. |
| 2. Eng-tikangey ná-tá-túm? ... | Since when did it begin to pain? |
| 3. Eng-tika-khangey anát ... | Since when did it pain. |
| 4. Eng-tik-húna-ngey anát? ... | When does it pain? |
| 5. Ka-kút-a hlíng in a-tehún, hpoi-rók ... | I have run a thorn into my hand, take it out. |
| 6. I-tsüm pakat ka-hpoi-angey ... | I will pull out one of your hairs. |
| 7. Ka-há abül-in, ahtlon-in aná ey ... | It hurts to extract, to wrench out my tooth |
| 8. Túi lúm ani ka-ani ... | I wish the water to be hot. |
| 9. Túi-tehoy-khá shoy-rók-u, dzíng-a túi tehoy-rók, tí-in ní asháng-chú-un túi alúm angey. | Tell the water-drawer to draw water early; if the day grows old the water will grow hot. |
| 10. Túi-lúm ka-tshiem-dzow-tá ... | I have made ready hot water. |
| 11. Ashik em ey, koyma ka-hrí-tlang-ey ... | It is very chilly, I have caught a cold. |
| 12. Túna ka-khúá-shik ey; voina ashik em | I am cold now; it is very cold to-day. |
| 13. Koyma ka-lo-hon-in nungma eng-ti-ingey-om? | What were you doing when I came? |
| 14. Mei ka-túa-ey, mei ká-tscém-ey ... | I was lighting the fire, blowing it up. |
| 15. Mei hta-tuk-in akáng ... | The fire burns well. |
| 16. Adzaw-tuk-in kap-rók .. | Fire exactly on the place. |
| 17. Koyma túi lúm ka-dil-ey ... | I have asked for hot water. |

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18. In ama-in akang tchop aui ... The house was burned down by accident.
 19. Ama htú-in ani akul ... He went of his own accord.
 20. Koyma htú-in ani ka-shoy, túmá in min shoy lúi-tír-loh; koyma min ring-loh-tacúh. I am speaking of my own accord, no one forces me; do not be suspicious.

EXERCISE 76.

Dzanlai, midnight; mút-hmún, sleeping place.

1. Ama-in shoy-rók-tehey ... Let him speak for himself.
 2. Koyma ka-ní em min hton tún-tleng-in atsúng ka-en-loh-vey. I have not yet looked into the basket my aunt sent me.
 3. Koyma ú htíng parúk ashá-tá ... My brother has cut six trees.
 4. Núi-túr htú a-om-loh-vey núi-tschúh-ú. It is no laughing matter. Do not laugh.
 5. Koyma hnén pawna í-kul-dú-maw? ... Do you wish to go out with me?
 6. Koyma htú min tchá-khá ahtá hriltúr a-om-ey. I have some good news to tell, which has been communicated to me.
 7. Kul ahún-tey ... It is time to go.
 8. Eng pú-un ngey ka-kai-don? ... What cloth shall I wear.
 9. Túna om-hrí-rók koyma kong hon ka-du-ey. Stop a moment I want to open the door.
 10. Ama htú hriét-chow loh-vey ... There is no depending on her word.
 11. Nungma a-rei-tuk-in í-mú-a, í-hto-va; í-dán ahtá-loh-vey. You always get up late; this is a bad custom of yours.
 12. Rolhtar-lai-in dzínga hto-a ahta-ey, adik-ey. When one is young it is good and proper to rise early.
 13. Nungma koyma nen í-mú-don-em? ... Will you sleep along with me?
 14. Engtingey ley! tún-tleng-a í-mut-ley! Hetiang rei-tuk-a mút í-dzak-loh-venni? How! what still sleeping! are you not ashamed to sleep so late?
 15. Hétiang rei-tuk mút dzong adzak-tlagh-em-ey. I am ashamed much of sleeping so late.
 16. Tlai-lama ka-mú-twei-a, rei-tuk-in ka-hto-va koyma dán eni-ey. It is my custom to sleep early and rise late.
 17. Nungma koymani ai-in tlem-tey mú-ey You have slept a little longer than we have.
 18. Koymani rei-tuk kan-mú-ey ... We have slept late indeed.
 19. Nimín-dzána hta-tuk-in í-mú-loh ... You did not sleep well last night.
 20. Tumtuk ka-mú-ta-loh, tú-na dzánlai anitá, koyma mút-hmúna ka-kul angey. I have not slept much and it is now midnight; I shall go to bed.

EXERCISE 77.

Khúi, to comb; táima, diligence; ráma, jungle; hpi, to wash face; tsawb, to wash; dzú-dzú, a feast.

1. Koyma kañien avandúai-a, anú ley apá pahóit ahtí-tá. [hong-ey. My friend is very unfortunate, his father and mother have both died.
 2. Nungma em ka-ron-tschi-in ka-lo- I went to bring your basket.

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| 3. Tún-tleng-in hren a-kai-loh-venni? ... | Have you not put on your waist cloth yet? |
| 4. Nungma pú-un shildrók ... | Put on your cloth. |
| 5. Túna koyma hren ka-kai-angey ... | I will put on my waist cloth now. |
| 6. Rei-tuk om-chu ka-ril-rú om-loh-vey... | I do not wish to delay any longer. |
| 7. Koyma hren nungma ka-kai-ang-tehey. | I will give you my waist cloth to wear. |
| 8. Túna koyma ka-shil-ang-ey, tlemtey om-brí-rók. | I will put it on directly, stay a little. |
| 9. Nungma tsüm engey-tangey khúi-loh? | Why have you not combed your hair? |
| 10. Hna-htawk-túr a-om-a ka-khúi hman-loh-vey. | I had work to do, so had no leisure for hair-combing. |
| 11. Nungma hétia taima chú-un ka-lom-ey. | I am glad to see you so diligent. |
| 12. Ani-loh. Nungma htú túk ani-loh; ka-nao héta om-loh-vey, amani ráma nimína akultá. | No; you do not speak the truth; my brother is not here he went away yesterday to his own country. |
| 13. Koyma htú adik ey, nimina ka-hmú tuk ey. | I speak correctly, I certainly saw him yesterday. |
| 14. Engeytangey túi í-ron-tchoy loh ley?... | Why have you not drawn water? |
| 15. Hmai ka hpí-loh-vey ... | I have not washed my face. |
| 16. Pú-un tsawb-rók ... | Wash the cloth. |
| 17. Koymani Saipoia kúa kan-kul-in dzú-dzú kan-hmú-ey. | We saw a festival as we were going to Saipoia's village. |
| 18. Nungma farnú htá reng-in a-om-em?... | Is your younger sister well? |
| 19. Tlai-lama koyma ka-kul-angey ... | I will go in the evening. |
| 20. Nuktúka dzínga ka-lo-hong-ang-ey ... | I will come to-morrow early. |

EXERCISE 78.

Reng, to remain; nuktípa, day after to-morrow; ngoi, silent, quiet; mú, to repose; nghil, forget; mú-nghil, to sleep; hér, to slant.

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| 1. Hétichena í-om-rei í-lo-kul-loh-va; engey-tingey om reng? | You have not been to see us for so long, how is this? |
| 2. Nuktípa tleng-túr-in ka-lo-hong-angey. | I will come the day after to-morrow. |
| 3. Nungma í-shoy-fo-vey túna ngoi-reng-rók ka-mú-nghil-du-ey. | You are always talking, be quiet a little I want to sleep. |
| 4. Voina koyma hlá-tuk-a ka-kul-ey ... | I have gone far to-day. |
| 5. Nungma ú heyláma a-hong-angey ... | Your brother will come this way. |
| 6. Kúm eng-jang-ey eni-tá? ... | How old are you? |
| 7. Tún-tleng-in koyma tchaw ka-eí-loh-vey | I have not yet eaten. |
| 8. Ní abértá, ka-kul-tút ani angey ... | It is past twelve, I must go. |
| 9. Ama ahon-tagh ka-ring-loh ... | I do not believe he will come. |
| 10. Vóina nungma hlá-tuk-a emní lo-hon? | Have you come far to-day? |

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| 11. Tehaw eirók shoy tshúh | ... | Eat your dinner and don't talk. |
| 12. Tlailama eng-tík-húna ngey tehaw ei | ... | What time do you eat in the evening. |
| 13. Lien-ngora kúa kx-kul-angey mí tum-dzit-in a-púng-ang-ey. | | I will go to Lien-ngora's village, many people will be assembled there. |
| 14. Lien-ngora kúa ka-kul-angey mí tum-dzit-in ka-pún-tír-angey. | | I will go to Lien-ngora's village and assemble many men there. |
| 15. Lien-ngora kúa kul-túr vang-in mí tum-tuk ka-pún-tír-angey. | | I will assemble many men to go Lien-ngora's village. |
| 16. Tuna í-táp-emní | ... | Were you crying just now? |
| 17. Ka-dám-loh-va, ka tap-ani | ... | I was crying because I felt ill. |
| 18. Nungma htú eni chú-un ka-léng-ang-ey. | | With your permission I will go for a stroll. |
| 19. Htao-rók, in-a kul a-hún-ey | ... | Get up it is time to go home. |
| 20. Voina ka-mú-twei-ang-ey, ka-há-dzit | ... | I shall go to bed quickly to-day, I am very tired. |

EXERCISE 79.

Búlagh, harvest; rám-tseúak, to hunt; tchúm, cloud, mist.

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| 1. Nungma tlemtoy í-léng-don em? | ... | Will you take a short walk? |
| 2. Ní eng-tingey om? | ... | What sort of day is it? |
| 3. Voina ní ahtá-in ka-hmú-ey | ... | It seems fine to-day. |
| 4. Rúa ashúar-loh-chú-un ka-léng-angey... | | If it does not rain, I will take a stroll with you. |
| 5. Nimina ai-in voina ní a-htá ey; bú atan ahta ey. | | To-day is a finer day than yesterday, good for the corn. |
| 6. Rúa-shuar-don-chú-un ahtá-loh; rúa-shúar-lai-in mí andzá-in dām-loh-vey. | | The rains are not healthy, at that time every one is ill. |
| 7. Nungma kul-lai-in rúa ashúar-loh-vey. | | When you went it was not raining. |
| 8. Voina ní tleng-in rúa a-shúar-ang-ey | ... | It will rain all day. |
| 9. Ní eng-tcheugey eni-tá? | ... | What time is it? |
| 10. Tehaw-fák a-hún-tá | ... | It is noon. |
| 11. Bú-lagh a-hún-in ka-hmú | ... | I saw him at harvest time. |
| 12. In pawn í-tseúa-lai-chú-un rúa-shúar-loh-vey. | | It has not rained since you went out. |
| 13. Pawn í-tseúa hma-chú-un rúa ashúar-loh-vang ey. | | It will not rain until you go out. |
| 14. Pawn í-tseúak-hmá-loh í-dzong-chú-un rúa ashúar-loh-vang-ey. | | It will not rain before you go out. |
| 15. Nungma pá a-rám-tseuak a-lo-haw koy-maní kan-hmú. | | We saw your uncle when he returned from hunting. |
| 16. Nungma ai-in rám-tseúak ka-ril-rú-ey. | | I like hunting better than you do. |
| 17. Voi-in ní eng-tingey a-om | ... | What sort of weather is it to-day? |
| 18. Ní ahtá-loh, tchúm a-tum-em | ... | It is a dirty day, very cloudy. |

19. Voina rúa-shúar-túr ní ani-ey ... It is a rainy day to-day.
 20. Voina rúa-shúar om-in ka-ring-ey ... It seems to me likely to rain to-day.

EXERCISE 80.

Tlí, wind; tló, to blow; htím, dark; khúa-dúr, a storm; mál, a drop; kapui-rí, thunder; nghúr, to growl; kawl, lightning; kawl-phé, to lighten; ték, thunderbolt; lei, earth; lei-diak, mud; riel, hail; vúr, snow; vai-vút, dust; anál, slippery.

1. Voina tlí atlé-ang ey ... There will be wind to-day.
2. Koyma ka-ngai-túa voina ní ahtá-angey. I think it will be a fine day to-day.
3. Tchúm adzing em, rúa-shúar-ang-in a-om-ey. There is a heavy mist, it is just like rain.
4. Ahtím em-ey ... It is quite dark.
5. Rúa ashúar-don-tá ... It has begun to rain.
6. Vána tchúm atum ey, khúa ndúr-máng-ey. The sky is very cloudy, there will be a storm.
7. Rúa atlá koymaní kan-hré-máng-loh ... We did not know that it rained.
8. Rúa atlá-don-tá . Rain has begun to fall.
9. Rúa mál-hnít mál-túm ka-kút-a atlá ... Two or three drops of rain have fallen on my hand.
10. Tlí atchuk-ey ... The wind is strong.
11. Tlí tlemtey-ma om-loh ... There is no wind at all.
12. Nungma vána-nghúr í-hlow-loh-vemni? Are you not afraid of thunder?
13. Kapui-ri ka-hlow dzit ... I am much afraid of thunder.
14. Túna kawl a-phé-ey, ték atlá-ey ... It lightened just now, a thunderbolt has fallen.
15. Ní abúl alér ka-hré-htei loh-vey ... The day is variable, there is no dependance on it.
16. Lei-diak tum-tuk a-om-ey ... There is much mud.
17. Riel atlá-ey : vúr atlá-ang ey ... It hails : it will snow.
18. Vai-vút a-tum-em ... There is much dust.
19. Anál em ey; kul ahret om-ey ... It is very slippery, difficult to walk.
20. Koyma ka-hlow-vey rúa-shúar-túr ... I am afraid it will rain.

EXERCISE 81.

El, to squabble; khai, to hang; dzál-búk, guest house; ding, to stand.

1. Hé nungma-tá, hey-hí koyma-tá ... This is yours, that is mine.
2. Koyma nen om-dú-loh-mí-chú ka-en-htei-loh-vey. Those who are not with me are against me.
3. Nungma ní-loh-chú-un anei-htei-loh-vang ey. You were not here therefore you can get nothing.
4. Nungma ai-in koyma ka-tleng hmá-shá-angey. I shall arrive before you.

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| 5. Nungma chú koyma min ngai-túa-loh-vey. | You do not remember me. |
| 6. Héta nungma far-nú a-om-ey, ama tan engma a-hon-loh-venní. | Your younger sister is here, have you brought nothing for her? |
| 7. Nungma koyma nao nen htú í-el-fo-vey. | You are always squabbling with my brother. |
| 8. Koya-kul-ngey ... | Where are you going? |
| 9. Koyangey í-kul-ey. ... | Where have you been? |
| 10. Koyangey kul-don? ... | Where are you about to go? |
| 11. Nungma koylamangey í-lo-hon? ... | From whence do you come? |
| 12. Hé nowpang hí koya-tangey hon? ... | Where does the child come from? |
| 13. Koyangey eti-don? ... | Whither bound? |
| 14. Koyma tchem koyangey dá? ... | Where have you put my <i>dao</i> ? |
| 15. Em tsúnga a-da-ey tsawta a-khai-ey ... | It is in the basket hanging there. |
| 16. Ka-nao í-ron-hmú-em? ... | Have you seen my brother. |
| 17. Ka-nao í-hmú-em? ... | Do you see my brother? |
| 18. Koyma dzál-búk kong-kar ding a-om-ka-ron-hmú-ey. | I saw him standing at the door of the guest house. |
| 19. Tú vaibel ngey a-dzú? ... | Whose pipe was he smoking? |
| 20. Nungma í-ril-rúa htú í-shoy-emní? ... | Are you saying what you really think? |

EXERCISE 82.

Kongfen, girdle; khel, hip; leng, to enter, go in, go over; dawt, false; kienga, near; altao, fat; sahriek, oil, grease; púin, belly.

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| 1. Nungma dzúng-bún koyangey? dzúng-a búnrók. | Where is your ring, put it on your finger. |
| 2. I-dzúng ahrol em ey, bún htei-loh-vang-ey. | Your finger is too large, you will not be able to get it on. |
| 3. Kong-fen khél-a leng-loh-vang. ... | The girdle will not come over the hips. |
| 4. La-hrúal ahrol em, a-leng-loh-vang-ey... ... | The thread is too big, it will not go in. |
| 5. Kúm tachom-nga a-leng-ta-loh. ... | He will not see fifty again. |
| 6. Koyma in tsúnga min kul-pui-tschúh, kháta ka-kul-loh-vang. | Do not take me into the house, I will not go there. |
| 7. Nungma nao hnéna hril-rók koyma lo-va ka-hong-ang-ey. | Tell your brother I will come to the <i>jám</i> . |
| 8. In tsúnga kul-púi-rók-ú ... | Take it away into the house. |
| 9. Nungma koyma nen í-om-don-em? ... | Will you stay with me? |
| 10. Koyma hnéna om ... | I have it. |
| 11. Nungma koyma nen in-om-lem-ang? ... | Will you play along with me? |
| 12. Ka-mú-angey, ka-om-angey ... | I will lie down, I will remain. |
| 13. Nungma koyma nen hná í-btawk-ang? | Will you work along with me? |
| 14. Tún tlemtey om-hrí-rók nungma engey í-du, engey í-dil? Shoy-rók. | Stay then a little; say, what do you wish, what do you want? |

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| 15. Htir-deng ina í-kul-loh min tí-a, ka-kul-ey ; ka ta-tscia-loh, dawt ani ey. | You say I did not go to the blacksmith's. I did go, I am not lazy, it is false. |
| 16. Lal kieng-a dzoi-tey a-kul-chú ka-blow vey. | I am afraid to go late before the chief. |
| 17. Nungma htín-lúng ahtá-loh, engma min pé-loh. | You are uncharitable, you have given me nothing. |
| 18. Nungma pú-un í-tá emní ? ... | Are you weaving cloth ? |
| 19. Pú-un í-tá-chú-un nungma í-há-loh-venní ? | Are you not tired from weaving ? |
| 20. Ka-hóng-htei-loh, tlemtey ahtao hondrók. | I cannot open it, bring a little fat. |
| 21. Ahtao í-nei-loh-vin sabriek hondrók ... | If you cannot get any fat bring some grease. |
| 22. Hná htawk-loh-vin a-om-a ahtao-vey... | He has grown fat from not working. |
| 23. Nungma púm alien-dzit-ey ... | You are very corpulent. |

EXERCISE 83.

P'ui, See Ex. 48 ; kuavang, God ; khúavar, dawn ; kawavar, lamp ; hmárlám, north ; tshímlam, south ; tsák-lám, east ; tláng-lám, west ; mei-eng, flame-light ; mei-ul, fire-flame.

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| 1. Koyma min púlrók ... | Help me. |
| 2. Nungma pú-a ka-du-ey ... | I wish to help you. |
| 3. Nungma hnéna blaw-tlo-vin ka-om-dú-ey. | I wish to stay and serve you. |
| 4. Koyma tien blaw-tlo-vin akultá anei-angey maw, nei-loh-vangey maw, ka-hré-htei-loh chí-tí-chú-un anei-angey tí-chu-un karil-rú-ey. | My friend has gone to seek for service, whether he will be successful or not I cannot tell, but I hope he will. |
| 5. Kua-vang hnéna englo-tul nei-túr karil-rú-ey. | I hope to receive something from providence. |
| 6. Koymani hnéna nungma farnú kul a-dú-ey. | Your sister wishes to accompany us. |
| 7. Koyma engey ka-en ? ... | What am I looking at. |
| 8. Nungma hé-hí í-hnú-loh venní ? ... | Do not you see that ? |
| 9. Koyma engma ka-hnú-loh ... | I see nothing. |
| 10. I-hnú-loh-chú-un, hta-tuk-in endrók ; en-loh-chú-un engtingey í-hnú-angley ? | If you cannot perceive it, look carefully ; how can you see unless you look ? |
| 11. Nungma ù nimína ka-hnú-tá ... | I saw your brother yesterday. |
| 12. Nungma pá koyma min hnú-loh ... | Your uncle did not see me. |
| 13. Nungma tien ka-hnú-chú-un béta om-tí-in ka-bril-angey. | If I see your friend I will tell him you are here. |
| 14. Nungma í-hnú-htei-ang em ? nungma mei-tsér í-dú-maw ? | Can you see ; do you want a torch ? |

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| 15. | Nungma kong í-hmú-ang-em? | ... | Do you see the path? |
| 16. | Ka-hmú-htei-loh-vey. | ... | I cannot see it. |
| 17. | Ama tán dzong-chú-un í-nei-ang ey
adzung-túr engey-tangey í-dzak-
ley? | | Seek and you will find it; why are you ashamed to search? |
| 18. | Koyma Saipoia kúa kan-kul-don-in lé-
mí-hí ka-hmú. | | I saw that man when we went to Saipoia's village. |
| 19. | Ahtim em, dzán ani; khúa-var a-hnai-
loh. | | It is very dark, it is night, the dawn is far off. |
| 20. | Kong koy-láma-ngey akul? hmár-láma-
ngey, tschím-láma, tláng láma, tsúk-
láma-ngey a-kul? | | In what direction does the path go? North, south, west, or east? |
| 21. | Koyma kawнвар mei-eng ka-hmú-ey. | | I see the light of a lamp. |
| 22. | Khúa avár-don-tá. | ... | It has begun to dawn. |
| 23. | Kawнвар eni-loh, acé-ul ani. | ... | It is not a lamp; it is fire. |

EXERCISE 84.

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| 1. | Koyma í-hnéna ka-kul-ang-ey chiti-chú-
un hmá-shá-á kul-tschüh-ang-tchey. | I will go with you, but you must not go in front of me. |
| 2. | Hti hmá-loh-vin voi-kát en ahtá-ey ... | You should see it once in your life. |
| 3. | Hmána ka-hmú má-suk-in ahméi ahtá
ey. | When I first saw you formerly you were good looking. |
| 4. | Khúa-vát hmá-in adang voi-kát tli alá-
haw-ló-angey. | It will blow again before the morning. |
| 5. | Nungma, ní engjá-tángcy í-léng-don? .. | For how many days are you going out? |
| 6. | Koyma ní-tin dzinga ka-kul-ey ... | I go every day early. |
| 7. | Nungma nimina eng-tchen-a hla-ngey
í-kul? | How far did you go yesterday? |
| 8. | Koyma pawna kul, ka-nú a-phál-loh-
vey. | My mother does not permit me to go outside. |
| 9. | Eng-ja-rei-ngey koy-láma-ngey í-lo-
hon? | Whence do you come after so long delay? |
| 10. | Lo vá ka-lo-hongcy. | I come from the <i>jím</i> . |
| 11. | Darsailút voin a-kul-loh-vang; apá
hnéna ram-tschak-a akul-ey. | Darsailút will not go to-day; he has gone hunting with his father. |
| 12. | Koyma pá voikat-ma a-lo-tleng-loh-
vang-ey. | My uncle will not come once even. |
| 13. | Voina ní engtchen ani-in htir-dong-bók
alo-tleng-ang? | What time to-day are the blacksmiths coming? |
| 14. | Hmá-shá-in ní hēti-tchen ani-in alo-
tleng-tá. | They came formerly about this time. |
| 15. | Koyma ú-hók voina Tsa-mat dora-ta alo-
tleng-angey. | My sisters will arrive at Kassalong to-day. |

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| 16. Voina lo vá koyma ka-kul-htei-loh, kapá adám-loh-vey, | I cannot go to the <i>júm</i> to-day, my father is sick. |
| 17. Koyma nao voina alo-haw-htei-loh-vangey. | My brother will not be able to come to-day. |
| 18. Hé tchem koyma-tá ani-chú-un nungma ka-pé-htei-angey. | If this <i>dao</i> were mine I could give it to you. |
| 19. Nimína lo vá ka-kul-htei-loh ... | I could not go to the <i>júm</i> yesterday. |
| 20. Túna koyma hná-hlawk-túr a-om-ey, ka-hmán-loh-vey. | I have work to do now, and am not at leisure. |
| 21. Ka-nao nen a-lo-haw-khá mí ka-hré-loh-vangey. | I do not know my brother's companion. |
| 22. Nungma nao akul-khá ka-hré-loh-vey | I did not know that your brother had gone. |
| 23. Nungma tsci-bai-búk í-hré-loh-vemuí? | Do you not know how to salute? |

(*Explanatory*).—The words *tsci-bai-búk* to salute or salaam, and *lai-shúi* writing, with *lai-shúi-tscier* reading, are parts of the Lushai speech, but the people themselves have no written character, nor do they employ among themselves any forms of salutation or politeness.

EXERCISE 85.

Lóng, a boat; hton, to send; tchaw-fún, rice, ready cooked, done up in leaves; htú-um, things, property; khúm to hide; tchí, clan, tribe; mú-ul-puí, a mountain.

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| 1. Nungma engma í-ril atam loh-vem? ... | Are you not a bit hungry? |
| 2. Vák-tsá tlemtey nen eirók ... | Eat it with a little pork. |
| 3. Koyma tumtuk ka-ei-tá, túna ka-ril atam-loh. | I have eaten plenty, I am not hungry now. |
| 4. Adang tsá-tí hrang-kat eirók ... | Eat another bit of meat. |
| 5. Hé naopang ní-leng-in a-ei-ey ... | That boy eats all day long. |
| 6. Koymaní tún-lai-in tsá-ngháh ahtá kan-ei-ey. | We ate a good bit of fish just now. |
| 7. Tchaw-ei í-tshium-dzow-tem ... | Have you made ready the dinner. |
| 8. Tún-tleng-in tshium-dzow-loh-vey ... | It is not yet ready. |
| 9. Ka-pá tán tshium-fo-va-tán ahtá-ey ... | It should always be ready for father. |
| 10. Lóng tshium-sbá-in darók ... | Make ready the boat. |
| 11. Lo-vá koyma tán tchaw-fún-in min htondrok, tchaw tchúm ka-hman-loh-vey. | Send me my food to the field ready; I have no time for cooking. |
| 12. Nuktúka ka-lo-hon-chú-un koyma htú-um tshium-sha-in darók. | Have my things ready by the time I come to-morrow. |
| 13. Nuktúka ka-lo-hon-chú-un htú-um neidzaw-túr-in tshiem-rok-ú. | Let me find everything ready when I come to-morrow. |
| 14. Nimína-khán-in htú-um tshium-sha-in darók katí-a, engey-tingey hetichen í-rei? | I told you yesterday to have everything ready, how is it you are behind hand? |

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| 15. Tchaw ani-taw-em ? | ... | Is the rice ready ? |
| 16. Túu-tleng-in tchaw a-hmin-loh | ... | The rice is not done yet. |
| 17. Tchaw a-hmin-tem ? | ... | Is the rice done ? |
| 18. I-hman-chú-un tleng-rók | ... | Relieve him when you are ready. |
| 19. Hé-mí-bí htú shoy-túr a-en-fo-vey | ... | That man is always ready to speak. |
| 20. Nimina nungma ka-tí-chey tshium-sha-in darók katí-a túna engtingey í-rei-tagh ? | | I told you yesterday, have everything ready
I said, what is the delay now ? |
| 21. Nungma í-htá-loh-chu-un lal nungma vel-ang-tchey. | | If you behave ill the chief will beat you. |
| 22. Nungma pú-un khúm-in kuldrók, kot ang reng-in, nungmaní tchí-a hétiang dán a-om-ey. | | Hide your face in Bengallee fashion ; it is
the custom of your tribe to do so. |
| 23. Mú-ul-púi ang-in a-om-ey | ... | It is like a big hill. |

EXERCISE 86.

Tchéh, to grasp ; vai, to row ; túi-hléo, to swim ; ton, to tie ; phel, to unloose ; tlá, to release ; amáng, dream ; abawk, a knot ; tsák, up ; tlang, down ; túi-hnar, up-stream ; túi-mong, down-stream.

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|---|-----|---|
| 1. Nungma lóng tchéh í-tiem-em ? | | Do you know how to take hold of a boat ? |
| 2. Nungma lóng vai í-tiem-em ? | ... | Do you know how to row ? |
| 3. Nungma lóng atút í-tiem-loh-venní ? | ... | Don't you know how to sit in a boat ? |
| 4. Nungma túi-hleo í-tiem-em | ... | Do you know how to swim ? |
| 5. Lóng hrúi tondrók | ... | Tie the boat up. |
| 6. Hé hrúi pheldrók | ... | Let go this rope. |
| 7. Min tlá-rók | ... | Release me. |
| 8. Túi hol-í-lang mao atlám-angey | ... | The water will be about a whole bamboo in depth. |
| 9. Dzán khú-ai-in ka-mú-loh-vey, amáng kanei-ey. | | I did not sleep the whole night—I dreamed. |
| 10. Lóng phúm atúm-ey, dzú-un-tlagh in-tshiem-vek-rók-ú. | | The boat is sinking, all be ready to jump. |
| 11. Nungma túi-hleo tiem-loh-chú-un koy-ma min tcheldrók. | | If you do not know how to swim, catch hold of me. |
| 12. Ahrúi abawk-in tondrók | ... | Tie the rope in a knot. |
| 13. Ka-kút hétiang atchéh-chú-un aná ey | ... | Pressing my hand like that hurts. |
| 14. Koyma ka-kul-don-aw-ley | ... | I am going then. |
| 15. Tlang-lama-ngey í-kul-ang, tsak-lama ngey í-kul-ang ? | | Are you going up or down ? |
| 16. Túi hnat-ang-ey í-kul-don túi mong-ang-ey í-kul-don ? | | Are you going up-stream or down ? |
| 17. Nungma eng-ey í-tí ? | ... | What are you about ? |
| 18. Nungma htú mí-tium ka-htawk-ey [ey. | | I have done what you told me. |
| 19. Voin tlailama engma ka-tí-loh-vang- | | I shall do nothing this evening. |

20. Nungma nao tlan-in a-om-ey engma hua-htawk-loh. Your brother is running about doing nothing.
21. Koyma hna-htawk-dzow-va ka-htawk-chú-un koyma pakat-ma-in min bao-hteí-loh-vang-ey. When I have finished my work no one has a right to abuse me.
22. Nungma hua-htawk hta-tuk-in í-htawk-ey. You have done your work well.
23. Nungma hna-htawk ahta-ey tí-in ka-hnéna í-shoy koyma chú-un hta ka-tí-loh. You told me the work was good, but it does not seem so to me.

(*Explanatory*).—Sentences 8 and 10 require explanation. In sentences 15 and 16 the phraseology is curious—thus : tsaklam and tlang-lam here used in the sense of up-country or down, mean also east and west. The formation of the country is such that in proceeding east one rises by regular gradation and *vice versa* in going west. Sentence 16 *tui-hnar*, *up-stream*, means literally *nose to water*, while *mong* means *buttock* or *back-side*.

EXERCISE 87.

Koy, crooked ; tliek, to snap ; tí-ké, break ; tchím, to break through ; ráp, to tread ; fúng, spike ; ké tsech-ri, foot-fall ; ké abai, lame ; kleng, a plate.

1. Hé-mí-shoy tuk-tuk-túr ani-angey nungma ang kani-chú-un ka-shoy-tuk-tuk-túr. You certainly ought to tell him; were I in your place I should do so.
2. Ama kút tcheldroḱ ... Take hold of his hand.
3. Nungma boi koyma tiung nimína alá-tá. Your slave took my stick yesterday.
4. Nungma í-phal-chú-un teada-tél kat kul-pui-angey. If you permit me I will take a cheroot.
5. Kúmina nungmaní lo a-há em? kúmina-chú-un lo-vatroḱ nakúma koyma ka-lá-angey. Have you good *júm* this year? For this year go and *júm*, come to me next year and I will take you.
6. Koyma hnéna blaw í-tlo-vang-em? ... Will you serve me?
7. Voina artey pahvit ka-man-tá pakat ka-tchua-tá pakat chú nungma tan ka-hton-tá. I caught two birds to-day, one I let go and one I sent for you.
8. Koymaní hnéna táng a-dzaina tchem-tey a-om-loh chú-vang-in kút-in kan phel-tagḱ. We had no knife to cut the bread, therefore we broke it with our hands.
9. Hé tiung hétia tí-koy-chú-un atliék-angey. If you bend that stick so it will break.
10. Tiung atliék-in ka-ring-loh ... I do not believe it will break.
11. Koyma tí-tlíá ka-túm-loh-vey ... I do not wish to break it.
12. Lo tlaw ka-túm-loh vey ... I don't want to work at the *júm*.

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| 13. Hé naopang dzuno pakat a-ti-ké-tá;
ní kat in pahnít atí-ké-tá; ní-tin-in
pakat atí-ké-fo-vey. | That boy has broken a cup, he breaks two a
day, he always breaks one every day. |
| 14. Nimín-pía dzuno pahnít atí-kétá ... | He broke two the day before yesterday. |
| 15. Nuktípa kleng palí pa-nga atí-ké-ang-
ey. | The day after to-morrow he will smash four
or five plates. |
| 16. Tatakin ráp-rók lúka tchim-angey,
í-tlang ey. | Tread carefully, the platform will break
through and you will fall. |
| 17. Nungma engey ení-tagh? í-ké abai-
ley. | What is the matter with you? you are lame. |
| 18. Hé láma ka-hon-in kong-a fúng ka-ráp-
ey. | In coming here I trod on a spike in the road. |
| 19. Dzoi-tuk-in kuldrók, í-ké-tsech-rí alien
ey. | Go gently, you tread heavily. |
| 20. Hé mí-hring hí, htú shoytúr a-ril-rú-
ey. | That person is considering what reply to
make. |
| 21. Nungma engey íshoy? ... | What do you say? |
| 22. Ka-bril-dzow-tá ... | I have spoken. |
| 23. Nungma túngey dzawt? ... | Who asked you? |

EXERCISE 88.

Awm, breast, chest; htú-póí grievance; dím-do-úm, hookah; dzeb, to tuck in; báng, to stop, cease; htú-shoy, conversation; tsúal, to offend.

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| 1. Lal alo-tseúa-loh-chu-un engey tangey
kan-kul-ang? | What is the use of going when the chief has
not come out? |
| 2. Nimína tsaw mí-tey, koyma hnéna
ausboy-ey, koyma neitúr ahten an-
paí-ey. | They told me yesterday that they had thrown
away half what I was to get. |
| 3. Lal hnéna shin-túr ahta-loh ... | It is not good to take it before the chief. |
| 4. Ká-khá peyrók ... | Give it to him. |
| 5. Tsaw mí tsaw en-tlarók koyma katí-a
koyma kashoyey. | I say that I tell that man to stand sentry. |
| 6. Dzoi-tuk-in kuldrók, í-ké-tsúh-ri alien ey | Go gently, your footfall is heavy. |
| 7. Tien pá, awm atí-hí engey-tingey? ... | Oh friend! what do they mean by "awm"? |
| 8. Ka-awm-a min vúa-ey atí ... | He says he beat me on the breast. |
| 9. Ama farnú ina kulang-in ka-hrier ... | I believe she has gone to her sister's. |
| 10. Hé mí pai-in koymaní kan-kul-túr eni-
angey. | We shall have to go and leave her behind. |
| 11. Tsaw mí-tey an-htú-shoy nakin-hnúa
koyma min hril-angey. | I shall be told what they are saying by-and-
bye. |
| 12. Hé eng bna-htawk-tút-in? ... | What is the use of that? |
| 13. Hé engey-tangey? ... | What is that for? |

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| 14. Eng htú-poi-ngey om? | ... | What complaint have you to make? |
| 15. Apoi om-chú-un shoyrók-í | ... | If you have any complaint to make, speak. |
| 16. Dzo-tong-in hé-hí engey í-tí? | ... | What do you call that in Lushai? |
| 17. Nungma engtingey í-shoy htei? | ... | How can you say so? |
| 18. Tsaw tsaw dùm-do-úm kan-tí | ... | We call that "dum-do-úm," (a hookah.) |
| 19. Pawna omtúr-in pú-un, tehoy-lang
dzeb-rók. | | Raise up the outside cloth a little and tuck it in. |
| 20. Nungma htú-shoy abáng-loh | ... | Your tongue never stops. |
| 21. Tih abang-loh | ... | The blood is not stopped. |
| 22. Rúa-shuar abáng tá | ... | The rain has stopped. |
| 23. Tsaw mí-tey htín-úr báng-tirok | ... | Stop those men from quarrelling. |
| 24. Ka-shoy tsúal-angey | ... | I shall offend by speaking. |
| 25. Nungma mí-tsúal-pá | ... | You are an offensive fellow. |

EXERCISE 89.

Dziek, colour; hnoy, to smear; blo-hnoy, to dye; a-shen, red; a-ngo, white; a-eng, yellow; a-hring, blue; a-dzún, black; tshúm-dawng, merchandize; khúm, sleeping-room.

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| 1. Hé-hí eng dziek ngey? | ... | What colour is this? |
| 2. Eng dziek ngey om? | ... | What colours are there? |
| 3. Adziek a-om-em? | ... | Is it coloured? |
| 4. Nungma pú-un eng blo-ngey í-hnoy?
a-shen-ngey, a-ngo-ngey, a-eng-ngey,
a-hring-ngey í-hnoy? | | What colour is your cloth dyed? Is it red, white, yellow, or blue? |
| 5. A-dúm em ey | ... | It is very black. |
| 6. Khúa-htím-em, ama pú-un a-dúm-ngey,
a-ngo, koyma ka-shoy-htei-loh. | | It is so dark I cannot tell whether his cloth is white or black. |
| 7. Hé htú a-bnok em, koyma ka-shoy htei-loh. | | This is very difficult, I cannot say it. |
| 8. Amak em, amak-ver-ey? | ... | It is very wonderful, most wonderful! |
| 9. Nungma í-hrí-em voina ní a-htá-túr? | ... | Do you know if it will be fine to-day? |
| 10. Koyma ka-ngai-túa voina ní a-htá-ang-ey,
koyma tí-tuk-in ka-shoy-htei-loh. | | I think it will be fine, but I cannot say for certain. |
| 11. A-haw-loh-vang-ey | ... | They will not come. |
| 12. Koyma pók hétí-ang ka-blow-vey | ... | I also fear the same. |
| 13. Eng-tí-kangey tshúm-dawnga í-kul? | | When do you go a trading? |
| 14. Túna koyma ka-kul tuk-tuk-don ani-ang-ey. | | Now I really must go. |
| 15. Nungma í-kul-twei-da-ey [ley? | | You wish to go very quickly. |
| 16. Nungma engey-tingey í-kul-twei-dú- | | Why do you wish to go so soon? |
| 17. Nungma tlemtey om-túr ani-angey | ... | You must stay a little. |
| 18. Nakina ka-hon-lé-chú-un a-rei-tuk om-htei-angey,
túna-chú-un rei-tuk ka-om htei-lok-vey. | | When I come again I will stay longer, now I am not able to make a long stay. |

19. Koyma min hril-loh ... He did not tell me.
 20. A-htá-loh-vin engey ka-tí-ang. Ní-rók-tsey. I cannot help it if it is bad. Let it be.
 21. Ama a-lo-tleng-chú-un kul-tirók ... Send him when he arrives.
 22. Koyma khúm-a lo-haw-tschúh-ú, pawna omrók-ú. Do not come into my sleeping-room, stay outside.
 23. Engey-tingey koyma nen min hao? ... Why are you abusing me?

EXERCISE 90.

Tcheng, lock of gun; alipuí, cock of gun; a-nghing, loose; atuí, excellent.

1. Hé mí ang pakat-ma a-htá an-om-loh. There is not one so good as he is.
 2. Ngoi-reng-a om-túr nungma voi eng-jangey ka-shoy-ang? How often am I to tell you to keep quiet?
 3. Hésillai tcheng ahlúi ani ey, alipuí a-nghing ey, chiti-chú-un atuí em ey ad-zawn-tuk a-káp-ltei-ey. The lock of this gun is old and the cock loose, but it carries a long way and shoots straight.
 4. Khai! úi atscé-ang-chú ... Take care the dog may bite.
 5. Tsaw mí a-dú-loh-chú-un kul-pui-lang túi-pui-a pairók-ú. If he does not want it, take it away and throw it into the river.
 6. Ka-khúa kúl-púi tún-tleng-in khaw-dzow-loh-vey, teow-dzow-loh-vey. I have not yet finished constructing, erecting, the village stockade.
 7. Héta hmún htá ani-ey ... This is a good place.
 8. Ka tong htei-loh ka-aw atscháng-ey ... I am hoarse and cannot speak well.
 9. Hé kong pahnit-a koy-lam-angey min kul-puí-don? Of these two roads which shall I take?
 10. Hé sillai pahnit-hí khoi-ngey ahtá-dzawk? Which is the best of these two guns?
 11. Aváng eng-tí-ang ngey? ... How broad is it?
 12. Mí khaw-lam ai-chú-un mani khawlam a-htá-dzawk. Of all countries one's own is the best.
 13. Lai-shuí í-dziek emní? ... Are you writing?
 14. Tsaw mi-tey tsaw, in tsúnga lu-uirók-u. Forbid them coming into the house.
 15. Tsaw mi-tey tsaw in tsúnga lú-tír-tschúh-ú. Omrók tsey. Bang-tirók. Do not let them into the house. Let them stay. Stop them.
 16. Shin-kír-lang, dárók ... Put it back again.
 17. Chiti-ang litú dang-lam shoy tschúh ... Do not say so again.
 18. Eng-tchengey mót-ang tow-ta-tchey?... How long have you been awake?
 19. Ka-kul-dzow-in. Ka-kul-hmá-in ... After I am gone. Before I go.
 20. Nichína ka-mú-dú, túna ka-mú-ta-tscuak-loh. I wanted to sleep before, but now I am not sleepy.
 21. Nungmaní Dzo pakat-al hé-mí-hí abul-tá. Some of your Kookies have broken this.

22. Dám-tleng-in héta hí-un ka-om-angey. I shall stay here as long as I am well.
 23. Alá-ei-lé-angey ... He will eat again.
 24. Hé laishui-dziek adik-lob nungma dziek-nghíl-rók. That letter is written wrong, correct it.

1. Story: The Consequences.

Tchem tadroi kai-kuang pán a-kut a-tscét.
 A-htín a-úra, ropuí kima nsha tlagh; hting
 varúng akha-ím varúng túkaden-suk; varúng
 chú-un-in ling-kin búh ahtai hteh; * * *

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Aling-kin chú-un tsa-nghul mít atscét suk;
 atsa-nghul chú-un-in bág omna hná-tehung a-
 hpúr-suk; bag, sai bég-a alút; asai chú-un-
 in táttey ín atlaw-tsciek-suk; táttey tui kút
 a-va-tlagh ey.

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Engatangey tát-tey tui-kút a-va-tlagh? Sai-in ka-
 ín atlaw-tsciek tey. Engatangey sai-a mí-in
 atlaw-tsciek? Ani-pók bág ka-bég-a avá-lú-
 ey. Engatangey bág mí-bég-a va-lú-ey?
 Anipók bág ka-bég-a va-lú-ey. Tsa-nghul-
 in ka-omna tehung a-hpúr-ey.

A man was sharpening his *dao* (by the river side) and the father of (all) prawns bit him in the hand. The man became angry and (with one stroke of his *dao*) cut down a clump of big bamboos; a fruit fell from the bamboos and struck a bird on the nape of the neck; the bird (in his pain) scratched up an ant's nest with his feet; the ant (irritated) bit a wild boar in the eye, and the boar (rushing off with one toss of his head) bore down a plantain tree where a bat dwelt under a leaf; the bat (terrified) sought refuge in the ear of an elephant, and the elephant (driven out of his senses by this unwonted intrusion) kicked down the house of an old woman (who lived hard by), the old woman was so frightened that she rushed out and fell into the well.

Why did this old woman thus fall into the well? "Because the elephant kicked down my house." Why did the elephant kick down the house of another person? "So indeed I did, but a bat entered into my ear (and I knew not what I was doing)." Why did the bat go into the ear of another? "Even so (said the elephant) the bat went into my ear." "The wild boar (said the bat) swept down my dwelling place."

Tá to sharpen; kai-kuang, a prawn; ropuí, a sort of bamboo; kima, a clump; kha-ím, a species of fruit; tús, the nape of neck; ling-kin, ant; búh, nest; ahtai-hteh, to scratch up; tsa-nghul, wild boar; bág, a bat; hná-tehung, plantain; hpúr, to bear away, carry on forehead; sai, elephant; lút, to enter; kúr, a hole, cavity; hnár, border; ek, to excrete; Vá--see sentence 12, Ex. 46.

Engatangey tsa-nghul-in mí omna hna-tchung í-hpúr-ey? "Ling-kin-in-ka-mít-a avá-tscé-ey." Engatangey ling-kin-mí-mít í-tscé? "Var-úng-in mí-būh vá-htai hteh-ey." Engatangey mí-būh í-htai-hteh-ey? A-kha-úm-in ka-túk-a mí va-den-ey." Engatangey kha-úm mí túk-chú den? "Ani-pok ropuí-in mí vá-vú atlagh-ey." Engatangey ropuí mí-chú vú-ak tlagh? "Tehem tadrok-í-un mí vá-shá-tlagh-ey." Engatangey tehem tadroi mí-chú sha-tlagh? "Kai-kuang-in ka-kút-a avá-tscé-ey." Engatangey kai-kuang mí kút í-tscé? "Ka-tscé hram-brim."

Why did the boar sweep down the dwelling place of another? "The ants bit me in the eye," (said the boar.) Why did the ants bite the eye of another? "The bird scratched us up," (replied the ants). Why did you scratch up the ant's nest? "A fruit fell on my neck." Why did the fruit fall on the neck of another? "The bamboos swept me down." Why did the bamboos fall down? "The dao-sharpener cut us down." Why did the dao-sharpener cut down (the bamboos)? "A prawn bit me in the hand." Why did the prawn bite another's hand? "I did so, whether or no," said the prawn-father.

This little story finds a parallel in our own English nursery tale of, how "—— then the cat began to kill the rat, the rat began to gnaw the rope, the rope began to hang the butcher, the butcher began to kill the ox, the ox began to drink the water, the water began to quench the fire, the fire began to burn the stick, the stick began to beat the pig," and thus enabled the old woman to get home before night-fall.

The above Dzo story was told me by Chamán, a boy of about 14, in the village of the Lushai chief Rutton Poia. During the narration we were surrounded by a circle of children who listened with great delight, although they must have heard the tale often before. Like Squire Hardcastle's story of 'grouse in the gun-room' however the story had not lost flavour by age or repetition—but the climax was reached when I afterwards read out from my note book what had been related, and the shouts of laughter brought the chief out of his house to see what was the matter.

Vá-vú, to cut and cause to fall; Hram-brim, whether or no; with your leave or without.

No. 2.—Story of Lál Rúnga.

Rúlpui ngún-tchér angún-chú núlá-in an-hlaw, chiti-chú-un núlá pakat-in ahlaw-dú-loh: chiti-chú-un rúlpui hting hnai ngúna atchér, chiti-chú-un rúlpui-in atchá, Tui-Ruanga í-tleng-chú-un tiow-via nawt-drók, tá-tuk ani-angey.

The big snake made bracelets, the maidens did service for these bracelets, but there was one girl who did not wish to serve. On this the big snake (cunningly) made a bracelet using the juice of certain herbs, and he told (the girl) when you go down to the Tui Ruang rub this bracelet and clean it with sand; it will be very good.

Rúl, a snake; rúl-púi, a snake of the Python species, to which among all the hill tribes peculiar and magic attributes are assigned; ngún, a kind of bracelet; hnai, juice, sap; teha, to inform, give news; tiow, sand; nawt, to clean by rubbing, to scrub; telót, to be spoiled; mít-tuí, tears; ahrúk, wipe away with wrist; mít-del, blindness.

Chiti-chú-un anawtá, atcheta-vek. Atáptá, mít-
tuí a-brúk-in amít adelta; a-htien chú-un
apáh ahril-chú-un, apah-in mí-tsual-nú atí,
mí-tin-in ngún an-hlaw ama-in ahlaw-dú-loh,
mí-tin-in lú-rók-ú, ron-dzon-drók-ú.

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Araitá, htien-nú pók a-raité, chitichú-un fa a-
neitá, an-pahnit-in; ahtien-nú afá hmai-tscia
ani, amít-del afa mí-pa ani, an-brol-a ai-in
neitá. Chiti-chú-un rúl-puí-in, ka-fa-nú í-nei
atí amán perók atí-ey. Tú-na péktút a-om-
loh, ní-dan-ga ka-pé-ang-tchey atí-ey, chiti-
chú-un rúlpuí abotá mí-del afa, ahming
Lamdzára anopui ahtítá; hmára a-kultá,
hmara-kul-chú-un hmei-btai lo vá tsa-nghul,
nghul-puí-tsen, alutá, bú a-ei-ey.

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Chiti-chú-un nghul-puí-tsen htí hlúm-htei an-
om-chu-un ka-fa-nú nen ka-nei-tír-angey.
Lamdzára chú-un a-ngoi-a ín tsúnga alúta.
"Kapi engey ín-shoy?" "Engma kan-shoy-
loh." "In-shoy-khá ka-briet-kha-ley, shoy
rók-ú"—"Koyma lo vá nghul-puí-tsen alutá,
bú a-ei-a, ka-máng ang-in, ahtí-hlúm-htei
an-om-chú-un ka-fanú nen ka-nei-tír-angey
ka-tí-ey." "Koyma kanei angey" chiti-
chú-un anú-in "Neirók" atí-ey.

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Kuavát chú-un Lamdzára lo vá akultá, htal-
puí-in a-tchang-ey; ngoi-reng-in a-om-a.
Nghul-puí-tsen a-lo hong-ey, atleng ngum-
loh; tsa-nghul tey a-en-tír-ey chití-chú-un

On her rubbing it it became entirely spoilt.
She wept, and in wiping away the tears
she became blind. Her friend (who was
with her ran and) told her father. Fool
girl! said he every one worked for the
bracelets but she did not wish to work:
Carry her off, any one may do what
they like with her.

The girl and her friend both became preg-
nant and were each delivered of a child;
the friend's child was a girl, the blind
girl's a boy. They were born quite grown
up. On this the snake said "You have
got my daughter pay me her price;" she
replied, "I have nothing now to give you,
some other day I will pay you." After
this the snake disappeared. The son of
the blind girl, by name Lamdzára, married
a wife and she died. He (left home and)
went northward, going on (he found) a
wild boar who had entered into the joom-
field of a widow and was eating the
rice; it was a very big boar.

The widow had said, "If there be any one
who can slay this boar I will give him
my daughter [in marriage]". Lamdzára
heard this and entered into the house.
"What were you saying Granny?" "We
were saying nothing." "I know what
you said, come speak." "A wild boar
has entered my field and is eating (all)
the grain; (I am) as if in a dream; whoever
can slay the beast I will marry my
daughter to him; that is what I said" "I
am the man for your daughter" said Lamd-
zára, however, the mother only said "Win
her."

At dawn Lamdzára went to the joom, and
watched with a big javelin, he stayed very
quiet. The wild boar came, he dared not
enter (the field) but told a small pig

Mí-tsual, a quarrelsome foolish person; ron-dzon, to carry off; rai, to be pregnant, hmei-btai, a widow;
htí-hlúm, to slay; pí, grandmother; máng, a dream; htál, an arrow; téháng, to watch; ngúm, to dare.

a-en-dú-loh. Tlip puí at-puí tia, hang-tscérók
 ati-ey chiti-chú-un akultá: nghul-puí-tsen
 hnéna abril, "koyma ka-hang-tscé-a atchey
 dú-loh, ahti-ani-ang-ey." Sadzú hang-kul-
 drók, abéng khing-kat ei-dzow-rók" chiti-
 chú-un saúzú ahang-kul-a, abéng khing-kat
 a-ei-dzow vek, atchey-dú-loh. chiti-chú-un
 sadzú akultá, nghul-puí-tsen hnéna ashoy"
 abéng khing-kat ka-ei-dzow-vek a-tchey dú-
 loh, ahti-ani-angey." Chiti-chú-un nghul-puí-
 tsen ahang-kultá, Lamdzáran htul-in akáp-
 hlúm-tá, akáp-hlúm chú-un nghul-puí-tsen
 ahti-tá.

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Ahti-chú-un, ahá-puí a-té chú-un htem-tleng
 tia ani. Chiti-chú-un Lamdzára ina ahawtá;
 mí hnéna nghul-puí-tsen ka-kap-hlúm-tá atí,
 ahá htem-tleng tia ani tí-in ashoy, chiti-chú-
 un kuldrók u atá í-hpúr-ang atí; chiti-chú-
 un andza-in akul-a, Kuavang-in tsa-nghul
 ano-tey-in an-tleng-ta, tey tuk tey anitá.
 "Khoi! Lamdzára, í-nghul-puí-tsen káp-hlúm-
 chú tey tuk ani; ahá htem-tleng tia ani tí-in
 í-shoy; tsa-nghul tey tuk ani." Chiti-chú-un
 Lamdzára ahnú adzui, adzui Kuavang in-a
 alútá, "Kuavang in atáher" atí ey; "lo-lú-
 tshuh" atí. "Ka lát-ang-chú, koyma
 nghul-puí-tsen káp-in-la ani lom ley? nghul-
 pui-tsen min pérók-ú." Atí-chú-un au-pétá:
 Chiti-chú-un akul-puí a-htien-tey hnéna "Hei
 ley!

to go before and look about, the small pig
 however did not wish to go. Then he
 called a hornet as large as a capon and
 said "Go, sting him." The hornet went
 but (returned and) said to the boar "I
 went and bit him, but he would not move,
 he must be dead." "Rat, go you, eat
 his ear off on one side," so the rat went
 and ate the whole of a ear on one side,
 but he would not move. So the rat re-
 turned, and said to the wild boar "I ate
 up the whole of one of his ears, but he
 would not move, he is certainly dead."
 At last the wild boar went himself, and
 Lamdzára smote him with the javelin a
 death blow, so he died.

Having killed him he measured his tusks and
 they were as big as a weaver's shuttle:
 so Lamdzára went home and told the people
 that he had killed the wild boar, and that
 its tusks was as large as the shuttle of a
 weaver. "Go and carry in the flesh" he
 said, so everybody went. The Great Spirit
 (meanwhile) had changed the big boar for
 a small pig, it was a very little pig.
 "Hulloa! Lamdzára your mighty boar
 you have killed is rather small; you said its
 teeth were like weaver's shuttles: it is
 indeed a small porker." Lamdzára how-
 ever (paid no heed to their jeering) but
 followed the foot-prints (of the Great Spirit)
 and found that they went into the Spirit's
 house. "Do not come in here" was said,
 "the Great Spirit's house is 'tabú' (sacred)."
 "I must come in, shall I not have the wild
 boar I killed? Give me the boar." On
 his saying this they gave it to him and he
 took it away to his friends. "Here you are,

Tlip, a hornet, or species of stinging fly; tia, as big as, like; sadzú, a rat; tchey, to move, stir; ahápuí,
 tusks; htem-tleng, a shuttle; ano, a cub, young one; intleng, to exchange; a-hnú, footsteps; dzui, to follow;
 Kúaváng, God; atáher, forbidden; tabú, in quarantine; kati lom ley? shall I not say? ka-ei lom-ley? shall I
 not eat? dar-kúang, a gong; túi-ruang-dar, a gong tempered in the magic water of the Túi-ruang stream
 (see previous story), and supposed to possess magic properties.

ngbul-puí-tsen" ati, chiti-chú-un atsa an-
hpúr tá. In an-tleng-chú-un nopuí anei-
tá, anei-dzaw-chú-un hmat láma akultá,
anopuí araitá; hmat-lama kulchú-un tái-
ruang-dar nei-tú hnéna atleng-tá.

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Ná pá tar ani, atar ati chú-un mi tchom-tú
om-chú-an ka-dár ka-pe-túr. Chiti-chú-un
Lamdzára in tsúnga alútá "kapí engey in-
shoy?" "Engma kan-shoy-loh, in-shoy khá-
ley, kan-máng-ang-in mí tchom-tá om-chú-
un dár kan-pe-ang, kan-tí-ey." "Koyma ka-
tchom-mong-tchey-ú." Lamdzáran atí. Chi-
ti-chú-un Lamdzára chú-un "Lo-vá ka-fé-
angey" ati-ey "Vá férók," an-tí "Riak-in kul-
drók" an-ti-ey. Chiti-chú-un riak-in akultá;
lo-vá atleng-chú-un, eng-lo hlo-vin sa-va-tsá
a-tschúm, kuavar-in apí-tey ahton, sava-tsá
apí-ten an-ei-chú-un an-hí-tá.

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Ahtí-chú-un adár kul-puitá, in-a ahonga a-
nopuí hnéna a-tlengtá; atleng chú-un a-nopuí
afá púm tsúnga om-in atong htei; anú afék-
don-chú-un "Kanú tsik-tsíl khúmrok" ati
"rúa ashúar-don-ey" chiti-chú-un anú-in,
"Nung' apúm tsúnga om, om-in engey í-hriet-
ang" atía akhúm dá-loh. Lo vá atleng chú-
un rua ashúar-ta-tchium-ey, chiti-chú-un in-a
ahawtá.

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Kuavar-lé-chú an afé-lé-don-a tsik-tsíl khúm
a-túm, chu-ti chú-un apúm tsúnga 'om-in

here is the wild boar," said he, so they
(cut up and) carried off the flesh.

When he reached the house he was married;
after the consummation of this affair he
(again) went northward (leaving) his wife
pregnant; going north he arrived at the
residence of those who possessed the
magic gong.

They were an old couple, (and were crouching
together that) "Had we some one to take
care of us (and cherish us in our old age)
we would leave him the gong." Lamdzára
stepped into the house "What were you
saying Granny?" "We were not saying
any-thing particular, but were dreaming
as it were, of having some one to take care
of us to whom we could leave our gong."
"Let me take much care of you" said
Lamdzára. Then Lamdzára said "I will
go and work at the júm." "Go," returned
the old people, "Go and stay there a little,"
so he went to stay. When he reached the
júm he cooked up a mess of bird's flesh
with some drugs, and at dawn (next day)
sent it to the old woman. The old couple
ate of the bird's meat and died.

On their death he took the gong, and going
home arrived at his wife's. On his arrival
he found that the child, of which his wife
was pregnant, was able to speak in the
womb. When its mother was going to
work in the júm it would say "Mother,
take the umbrella, it is going to rain." His
mother would reply "You unborn thing
what do you know about it?" and she
did not take the umbrella, but at the
júm it rained consunedly so she came
back home again.

Again next morning she was going to júm.
"Don't cover yourself with the umbrella"

Tchom, to cherish, take care of; fék, to cut júm; riak, to remain; hton, to send; (EXAMPLE Vá-férók, go júm; lo vát-rók, cut júm; lová vá férók, go work in the júm;) tsik-tsíl, a covering for the head, shoulders, and back, made of leaves and wicker work, as a protection from rain or hail; khúm, to cover oneself.

"Kanú tsik-tail khúm tsohúh" atí; chutíchú-un anú in, "Apúm tsúnga om-in engey í-hriet-ang" atí; atí chú-un lo vá atlengtá, ní ashá-ta-tebium; chútachúun in-a abawta. Kuavár-lé chú-un tsehbún-a dailenga akul-a afá hringtá; in hnoya apú-tlá-tá; chutíchú-un sadzú pakat aron-mun, chutíchú-un in-a abawta anú-chú-un-in "Engtingey í-ron-mun-btei" a-tí, "Ka-mun-btei-ang-chú, kóm tsehom mí kanitá, ka-hming Lál Rúanga" atí.

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A-hming Lál Rúanga ani, chú-tí-chú-un alei abpír, apa-in a-lei ahlep-tehbúmtá; ahlep tsehbúm-chú-un-in núla hnéna "Ka-lei-hí eng-ey-tingey atchbúm ley" atí, núla-chú-un, "I-pá-in ahlep-tehbúm ani" atí chutíchú-un apá nen an-in-el-tá; Lál Rúanga chú-un "Kapá" atí "lo hlá-tuk-ngey kan-nei-ang, hnai-tuk-ngey kan-nei-ang?" chutíchú-un apá chú-un "Hnai-tuk í-nei-ang" atí, Lál Rúanga chú-un "Hla-tuk í-nei-ang" atí chutíchú-un "Kapá lo hlá-a vá férók" atí, apá chú-un "Riak-in kahtawk-angey," atí chú-un akulta; lo vá atleng chú-un keichála dzán-a chú-un-in,—keichalan atítyt;

Lál Rúanga pá chú-un a-blowtá in-a abaw-lé-tá. "Khoi! Lál Rúang nungma lo vá, vá férók, riak-in htawk-rók." Lál Rúanga chú-un aro-tehem ashín-a akultá, chutíchú-un lo vá atlengtá chutíchú-un khúa ahtím-tá, khúa ahtím-chúan keichala lo hawtá, atítyt-tá, chutíchúan Lál Rúanga chúan aro-tehem atím-tá chutí-chúan keichala ablowtá Lál Rúanga chúan "Koyma Lál Rúanga" atí, tin abnat-in aro-tehem atím-a.

said the child, however his mother (paid no heed saying) "You are still in the womb, what do you know about it." On arriving at the *júm* the sun was extremely hot, so she came home. Next day in the morning her son was born. (She went out of the house for a few minutes and) the child fell (through the flooring) underneath the house, he caught a rat there and came back to the house; his mother said "How are you able to catch rats," "I ought to be able," said he, "I am ten years old, and my name is Lál Rúang."

His name was Lál Rúanga, but his tongue was forked; his father had (split it) cut it so. (One day) he said to a girl "This tongue of mine, why is it cleft like this?" the girl replied "Your father cut it," from this time he and his father disagreed. Lál Rúang said, "Father, shall we *júm* far off or near?" his father said, near; while Lál Rúang said, far; so at last they cut two *júms*. (One day) he said to his father "Father go you and work at the far *júm*," "I will work and stay there" said his father and went. On arriving at the *júm*, at night a man-tiger (Keichala) came and threatened him.

Lál Rúang's father was afraid and returned home. "Now Lal Ruang," said he, "you go and work in the *júm* and stay there (all night)." Lal Ruang took his pipes and went off. He arrived at the *júm* and it grew dark, when it was dark Keichala came and threatened him, but Lal Ruang played on his pipes and Keichala became frightened (himself). "I am Lal Ruang," said the boy, and then he played the pipes through his nose.

Túm, to want, wish; tsehbún, day; dzan, night; dai, outskirts of a village; hring, to be born; pú-tla, to fall through; lei, the tongue; abpír, forked, double, plaited in two; hlep, to cut; tsehbúm, to sever, divide; el, to oppose; keichala, a man who has the power of transforming himself into a tiger; atítyt, to threaten, to frighten, startle. Thus:—*tsaw mí-tyé vá títtyt-rók*, go and frighten those men; *aro-tehem*, reed pipes; *khua-btím*, dark, nightfall; *túm*, to play on an instrument.

Akút kúanga béng-a keichala chú-un dzanína mí-chú-in vá túm vey, kan túm tøy ey, lo haw vairók atí ey. Keichala chú-un "Ah" atí-a. A-tlám kót-a lúng púia om-a, tin Lál Rúangan chútachúan htul a-káp, Kei-chala chúan ahong en-a, "Lúng má-má hetía káp keh, koy chú míkáp tchela, avana-don-em;" mao hí aphúr kawm ava-tea tlagh-a, tin "Heng-ang má-má a-tea fi jowva, koy chú m) tsat tchéla avana-don em." Tin Keichala chú-an atí-a "Lál Rúanga, in-tien-ang?" "Aw" lé atí, "lo hawrók lé" Lál Rúangan atí chuti-chuan lai-lélaia in-tawk-ang atí chutichúan an-kul vévé an-in-tien-tá, Keichalan "Ka-kúa kan-dzin-ang" atí, "Koyma kúa ley" Lál Rúanga atí

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Chutichúan an-kultá, ankulchúan tea-nghul kul-kong-a alo-om-ey; Keichala chúan "Hawrók htiena í-kap-ang" atí. Lál Rúanga chúan htal-pui-in akáp-hlúmtá, chutichúan a-htí-tá, chutchúan Keichalan a-hel-in a-eitá, Lál Rúanga chúan ahmin-in a-eitá. Kúa-vát chúan an-kulta, Keichala ín-a atlangtá, chutichuan Lál Rúang chú a-mú-dér-tá; chutichúan Keichala apá chúan "I-htien-pa eirók" atí, "í-ei-chúan a-htín tlemtey-in ka-ei-angey."

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Chutichúan Lál Rúanga a-hto-tá "Keichala í-nú ley í-pá ka-en-angey" atí, Keichala chúan "En-tlagh ani loh" atí, Lál Rúanga chúan "Khoi! ka-en-angey" atí "Endrók" lé atí "em tsúnga a-om-ey" atí; Lál Rúanga chúan avá-entá, anú ley apá chú sakei ang-in a-om. Chutichúan "Keichál, í-htien-pá kbá, vák ei-tírók" atí. Keichála chúan "Vák té-tuk-ngey í-ei-dú?" atí, "pui-tuk-ngey í-ei-dú!"

"Come in the evening," said Lal Ruang, "in your own shape as a man, and we will play the pipes together." "Ah," said Keichala. A little way down was a big stone, at this Lal Ruanga fired an arrow and Keichala came to see—"Can you split rocks in half with a single arrow? this is beyond me. It is wonderful." He stuck up a slender bamboo, and in the same manner cleft it in two. "Can you also split reeds, I have to cut them. It is very wonderful." Then Keichala said, "Lal Ruang let us make friends." "Yes," he replied, "Come here then, we will meet in the middle," said Lal Ruanga; so they went both together and made friends. Keichala said, "let us visit my village." "My village also," said Lal Ruanga.

So they went. In going a wild boar came on to the path. Keichala said, "Come my friend, you shall shoot it." Lal Ruanga shot and killed it with a big arrow, so it died, and Keichala ate it raw, while Lal Ruang ate it cooked. At dawn they went on (again) and arrived at Keichala's house, (where Lal Ruang laid down to rest), he however only pretended to sleep. Presently Keichala's father said, "Eat up your friend. If you (feel disposed to) eat him, I also will take a small piece of his heart." On this Lal Ruang got up, "Keichala," said he, "I should like to see your father and mother." Keichala said, "There is nothing to see." "Ah, but I must see them," said Lal Ruang. "Look then," he rejoined, "they are in the basket there." Lal Ruanga went and looked; the father and mother were both similar to tigers. They said, "Keichal, my son, make your friend there eat some pig." Keichala asked "would

Lai, middle; tawk, to meet; vé-vé, at once; dzin, to visit; ahel, raw; a-hmin, cooked; dér, to pretend.

atí. "Té-tuk-tey" lé atí; chutichúan Keichála
chúan pui-tuk npétá.

Keichála pá chúan "Htí-pui ka-law-ang-tehey"
atí: atúka chúan htí-pui alaw-tá, chutichuan
Lál Rúanga chúan "In-a ka-haw-don" atí,
htí-pui a-bpúr-tá.

Keichála khúa mí-tey, "Keichála htien koyangey
akultá;" an-tí; an-úm-ta-tchium-ey chutichú-
an Lál Rúanga chú úm pháktá, chutí-chúan
Lál Rúanga lei-kua-a alútá, alút chú-an an-
haw-tá-vek an-kír-lé-ta-vek. Mí-del pakat-in
Lál Rúangan a-ék abártá, chutichuan mí-del-a
chúan "Lál Rúanga ek ka-bát-ey" atí.

Chutichúan Lál Rúanga akhúa atleng-don-tá;
hmána a-nopui arai akul-shun ahring-tá;
afanú núla anitá; chuti-chú-un túi achoya:
Lál Rúanga chu-un, "Hawrók, ka-htí ka-
pé-ang-tehey" atí "í-mú-dú-nang?" atí.
"Aha! ka-dú-loh-vey; kapá pók-in htí-pui
lawk-túm-in akultá." Atí chúan, Lál Rúanga
chúan "Ka-fá ani-angey" atí "Hawrók, í-kul-
ang" atí, chutichúan an-pahnít-in an-kultá,
in-a atlengta afá-nú ani-tá. "Kapá chúan
hawrók í-mú-dú-nang atí" chutichúan Lál
Rúanga adzak-tá "Hé htí tum-tuk neirók"
atí, chutichúan lál-a an-tchungtá an-lál-ta-
tchium-ey, khúa tey tumtuk-in an-om-
tchium; in pawna atechuák dú-loh; ahtá-
dzit-in an-om-tá. Atawptá.

you like to eat a big pig or a small one?"
"A small one," replied Lál Ruang, how-
ever Keichála produced a big one.

Keichála's father said, "I will reach down
the jewels." In the morning early (they
went to) reach down the jewels, but Lál
Ruang saying, I had better be off home,
had carried the jewels off with him.

The men of Keichála's village said where is
Keichála's friend gone to, so they followed
after him hotly, and Lál Ruang found they
were overtaking him, so he entered into a
cave (and hid there). As soon as he had
gone in, they came up and (not finding
him) they all returned. One stupid fellow
among them, Lál Rúanga smeared with
filth saying—"It is I, Lál Ruang, who
smear you with filth."

So Lál Ruang arrived at his home. His
wife, who he had left behind pregnant,
had been delivered of a daughter. This
girl was fetching water: Lál Ruang said,
"Come here and I will give you jewels;
will you be my sweetheart?" "No," said
she, "I do not want your jewels—my father
has gone to get jewels for me himself."
Said Lál Ruang, "This must be my child!
Come," said he, "will you go (up to the
village)?" so they both went. On ar-
riving at home he found it was his daugh-
ter "My father wanted me to be his sweet-
heart," said she, but Lál Ruang was much
ashamed, and said "Here take these jewels
(and be quiet)." Afterwards he became a
chief, a most powerful chief, and had
many villages; he had no occasion to stir
outside his own door. They lived very
happily. It is finished.

Lawk, to reach down; úm, to pursue; pháktá, to catch up, overtake; lei-kúr or lei kúa, a cave or hole in earth;
bár, to smear; dzák, shame, modesty; chung, to spring up, to increase from blossom to fruit; tawp, to
conclude, finish.

Note to Story II (Lal Ruang.)

Line 1.—“*Rúl-púl, the big serpent.*”—Throughout the Lushai Hills, among all the tribes with whom I have come in contact, whether ‘Toung-tha’ or ‘Khyoung-tha,’ sons of the hill or sons of the river, I have always found that special attributes have been assigned to a certain description of snake or serpent that is found in these forests. I remember once we were camped peacefully beside the border of a small hill stream; the shanties of leaves and grass which form our *tentes d’abri* in this part of the world had been erected, and all the world (our world, some 30 persons) was either smoking the pipe of peace or stirring the pot of rice that was to form the evening meal. Suddenly there arose a shout of “Tchubba-gree! Tchubba-gree!” which is the Hill Arracanese for “the big snake, the king-serpent,” and behold the camp in a ferment, each stalwart young fellow seizing his dao and tightening his waist band. We went forth and indeed the snake was very big. His long sinuous growth was at least 20 feet in length and bulky in proportion; he moved slowly along taking apparently no notice of the turmoil and confusion that soon filled the wood around him. The hillmen swarmed around his length like ants, and in a few moments he was cut in pieces by dao strokes. I noticed that each of my combatants as they ran up to the snake spat at him before striking. On inquiring the reason of this I was informed that in attacking a snake of this description if he spat at you first before you struck him, your fate was sealed, and strangulation was your doom; but if you were speedy in salivation and forestalled his action, that then he was delivered a prey into the hands of his assailants. A similar superstition formerly attached to the basilisk or cockatrice, which was said to be able to fascinate or cause the destruction of man or beast if it first perceived its victim before it was itself perceived. Sir Thomas Browne, in discoursing “Of the Basilisk,” says—“that veneration shooteth from the eye, and that this way a basilisk may empoison, is not a thing impossible; but that this destruction should be the effect of the first beholder or depend on priority of aspection is a point not easily to be granted.” The flesh of this snake (which is a species of python) is eaten by the hill folk, and the fat of the reptile is held to be a sovereign cure for all cuts and wounds, as well as for more obscure diseases. In the household-tales and fireside-stories of the people “the big snake” holds a prominent place, and is invested with attributes of power and knowledge.

The opening sentence of this story—“the big snake made bracelets and the maidens did service for these bracelets”—opens out the vista of social relation existing between master and servant, between superior and inferior, among the Dzo tribes.

We are acquainted with Platos Republic, with Sidney’s Utopia, with Bacon’s New Atlantis, and later, Compté’s Philosophie Positive—dreams these, all of them;—the ideas of eminent men as to the conditions which should exist in this world, as to the social relations among their fellows, which are the most conducive to happiness, but here among these hill tribes we find an actual existing system in practical working, which might well be classed among the visions of Utopian philosophy.

Their mode of government may be described as a democracy tempered by despotism. The right of rule is hereditary, that is, only men descended from a certain family can be chiefs. It does not, however, follow that all members of this ruling race should be chiefs, on the contrary, it is only those who are specially gifted and endowed with the capacity of drawing men to them who become so. A chief’s power is measured by the number of his followers,

and as the people who follow him are perfectly free agents, it is a necessary sequence that the fittest man or sometimes the most fortunate is also the most powerful.

Now as to service or slavery among the Dzo, I use the word 'slavery' for want of a better; "boi" is the term in their dialect, which betokens a person who has lost the right of individual freedom of action, but in all other respects the word 'slave' would be inapplicable. The menial service in a chief's house or in the households of the wealthier persons of the Dzo tribe is performed by two classes, (1) the Boi, (2) the Sul.

(1.) *Boi*.—A man or woman becomes 'boi' for the following reasons: Should any person, lazily neglecting to cultivate rice on his own behalf, surreptitiously take, steal, or attempt to steal the rice of another, he becomes the chief's 'Boi'; should any person commit murder, or commit a fault, the consequences of which he is unable to bear alone or unassisted, he takes refuge in the house of the chief, and he and his family with their descendants become 'Boi.' The chief is responsible for the fault committed, and the avengers of blood will demand restitution at the hands of the chief only. Provided, that in all cases of adultery, killing is no murder.

(2.) *Sul*.—The Sul is simply a man, woman, or child, who has been forcibly taken prisoner in war, who is in fact a captive to the bow and spear of the chief. Such persons in every day life are treated in no way differently to the Boi, but may be redeemed by their relations on a money payment. A Sul lives in the chief's own house, and may be sold from one to another, or treated as a household chattel. The Boi is rather an hereditary retainer, occupying a separate house and not liable to sale or transfer.

A case in point recently came to my own knowledge in reference to the father of one Rowlula, a member of the ruling clan, and brother to the chief Rutton Poia. This man was described by his compatriots as "wanting in wisdom." His father had been a powerful chief, and he had inherited many slaves, gongs, guyals, and all that constitutes the wealth of a Dzo. He, however, being "wanting in wisdom," as the Dzo pithily put it, was unable to curb his desires, and was foolish enough to use force towards several young slave girls of his household; in consequence thereof the whole of his 'Boi' abandoned him and transferred their allegiance to his brother, the chief Rutton Poia. He was consequently reduced to great poverty, having to cultivate for himself; he sold all his gongs, cloths, and guyals, and died finally in a miserable condition—a not uncommon result of a "want of wisdom."

The offices performed by the Sul or such of the Boi as compose the immediate household of the chief is everywhere the same. They have to hew wood and draw water, they cultivate the chiefs *jum*, and in their leisure hours weave cloth, cook the meals of the household, serve the chief's wife, or take care of the children.

The Boi or *clientèle* of the chief, who all occupy houses in his immediate vicinity, are in a word 'his men.' They give him rice or food when he requires it, but if on the one hand all that they have is his, the relations existing between them are reciprocal, and they can draw upon the chief's stores in time of need. I have myself seen, when a considerable present of brass dishes and Manchester cloths had been given on behalf of Government to an influential chief, within an hour he has been left without a single article—everything had been appropriated by, or given to, the Boi.

The Boi are well treated, well fed, and cared for. Orphans find refuge in the chief's house;

it is his care also which provides suitable marriages for the maidens, while if old age or destitution overtake them, they find an unfailing refuge with "the father of the village."

The belief in magic among the Dzo is universal; it is found throughout their stories and traditions; but they say that no professors of the black art are now to be found among them. "We killed them all," said my informant somewhat naively. They believe, however, that mighty magicians are still to be found among the Burmese and Munipoorees to the north-east. '*Omne ignotum pro magnifico.*'

In page 73, column 2, lines 13 and 14—"The snake said, 'you have got my daughter, pay me her price.'" Human beings, like every thing else, are priced, not in money but in kind. A male slave (Sul) for instance, will, if strong and in good condition, be worth a gual and a gun, that is about £10, English. Wives vary in price, but must in all cases be paid for, or the marriage would not be legitimate. An ordinary wife will cost some 30 baskets of rice and a gual; but the chiefs, who in most cases seek wives in the families of their own class, have to pay enormously for their consorts. The wife of Dowtyeyva, brother of our friendly chief Van Hnoya, was purchased by him from her brother, who is an influential chief among the Pois, an eastern tribe. Her price was seven slaves, eight guals, and ten guns—not to speak of the expenditure involved in the wedding festivities. The life of a man is also priced, but its value varies according to circumstances. This custom is a frequent cause of disagreement among the different village communities of the hills; for, supposing that a traveller dies in a village, it may be by accident or in the course of nature, yet the price of his head ("goung-hpo," as the Burmese call it,) must be paid by the village in which he died, and as this price has no definitely defined limit, a powerful chief seeking a quarrel with a weaker community has only to declare that one of his men has died in their limits and to demand an exorbitant price for his life, and behold a lawful ground of quarrel ready to his hand.

MARRIAGE RELATIONS.—If a husband and wife separate by mutual agreement, the father takes all the children save those under three years of age, and for these latter also, as they grow older, the mother has to pay a stated price, otherwise they go to the father. In the event however of a man putting away his wife for no fault at all, the custom is strict and beneficially rigorous; such man is entitled to go forth from his house with one *dao* and the body cloth he wears: all the rest of the property—the children, the homestead, the cattle, everything—goes to the wife. Cases of separation are not common among the Lushais.

Adultery is rare. The language contains the word 'adulteress' (*uirey*), but has no masculine denomination. In cases of adultery the husband has the right to kill his wife's seducer wherever and whenever he may find him; no penalty attaches to this taking of life. The woman is liable to be put away, and a certain amount of stigma seems attached to the crime as on her side. She is however not subjected to fine or any other specific punishment.

In page 74, column 2, lines 33 and 34—"God.—The Great Spirit's house is sacred." The Dzo recognize two deities, Kuavang, the good spirit, and Patien, the evil spirit. The former is said to reside in a village among the hills, which is often seen indistinctly, far away amid the clouds which hide the blue hill-tops, but which, like the Fata Morgana, possesses the property of vanishing as it is approached. A chief told me in all good faith, how his father, who was a mighty man, had for a long time seen in the distance a village which no one could identify; he had said "Who is this chief, his people do not come to us, they hold aloof—this is not

good," so he collected his young men and they travelled east, travelled and travelled; as they mounted each range of hills the chief said "Surely this is the last, we shall reach the village after the next valley;" but as fast as they advanced the village receded. At last they topped a lofty hill, the eastern side of which was a precipice, and they looked towards the sun which was rising, and there was the village, quite close. They heard the roar of the war-gongs and the houses were decked in red cloth, and as they looked a cloud came over the sun and over the village, and when it lifted there was no longer any village to be seen—"Then," said the narrator, "my father knew that the village belonged to Kuavang and he was afraid. None of our young men came back, they had gone so far. My father only, who was very strong, reached home, and he told our people and then he died."

There is something almost pathetic in this wild story. The simple people seeing God's village in the clouds far away towards the rising sun, and then the sudden awakening to the knowledge that they were fighting against a supernatural power, and the solitary return of the old chief to die.

Kuavang, the good spirit, has to this day, and in almost every village of the Dzo, certain special favorites (male or female) who are known by the name of "Kuavang Dzawl," possessed or inspired by Kuavang. The Dzawl are subject to long trances or ecstasies when they are thought to be present only in body, the soul (*tlarao*) having gone to visit its master at Kuavang's village. This power or property is by no means hereditary; it is however held in high consideration among the Dzo, and is supposed to carry with it an inherent knowledge of medicines, simples, &c. A Dzawl is also able to cure barrenness in women, and the ill-will of a Dzawl is sure to bring evil consequences. Last year the husband of a female Dzawl at Rutton Poia's village quarrelled with his wife and spoke evil of her office. Lo! next day he dislocated his jaw in yawning and died miserably of starvation. Provoke not the Dzawl!

It is believed, moreover, among the Dzo that Kuavang's young men occasionally become enamoured of fair mortal maidens. The result, however, is fatal, for the girl must die and that quickly. Hence if a young woman pines away, or is consumptive, the people say "One of Kuavang's young men has lain with her." This belief will bring to mind a still older one, "and the sons of God came in unto the daughters of men." Patien, the evil one, is a restless spirit; he roams about in the forest seeking what evil he may do. Sometimes he steals children away, and he always lies in wait at a death to appropriate the soul of the deceased, which, if he catches it, he straightway eats. He sometimes causes death by eating the heart of a live man or woman whom he specially fancies. Those honest Dzo who are not eaten by Patien (the souls of them, that is) go to a dark and dismal abiding place under the earth known as "Deadman's village," here those who have done well will be born again in some other human body. The Dzo are frequent in offering sacrifice of animals, some to Kuavang, some to Patien, some to the minor spirits of the trees and rocks, which latter are supposed to be able to exercise a malign influence in their own immediate vicinity. Those beasts which are sacrificed during life time to Kuavang will after death be found and possessed by the sacrificer in Deadman's village.

Another common functionary among the Dzo is the exorcist, *púi-tiem*, which signifies literally 'the great knower.' This office requires merely knowledge, not inspiration. The *púi-tiem* is really a man cunning in sacrifice—a priest who knows when and how to make offerings and is able to interpret the omens. The *púi-tiem* possesses but small influence, save in respect to

the actual performance of his office. Those who employ him remunerate his services. For the rest he earns his bread by cultivation, as the rest of his world do.

In page 74, column 1, lines 35 and 36—“*Túi-rúang-dar*,” a gong tempered in the water of the stream called Túi-Rúang, and supposed to possess magical qualities. This Túi-Rúang is frequently mentioned in Dzo stories, Túi means water or stream, Rúang is the proper name, and this we find also borne by the hero of the story Lál (or chief) Rúang. The Dzo say that originally they came from the north-east, and that it is there, in the cradle of their race, that is found this magic stream. The scene of action of this story is evidently in the far-away-land referred to, for at the opening, it is to the Túi-Rúang that the big snake cunningly sends the girl to clean the bracelet he has made.

In page 76, column 2, lines 6, 7, and 8—“*She went out of the house for a few moments, and the child fell through the flooring underneath the house, and there he caught a rat.*” This exemplifies the universal structure of all hill-houses, which are raised a foot or so off the ground. The house floor consists merely of loose pieces of bamboo beaten out flat, which can be easily removed, and the sweepings and refuse of the house thrown below. Here, underneath, is the haunt of pigs and fowls, while numberless rats burrow in warmth and safety from the rain and furious blasts of wind which sweep the hill-tops.

In page 76, column 2, lines 14, 15, and 16—“*His name was Lál Rúanga, but his tongue was forked; his father had cut it so.*” This has evident reference to the original snake origin of the father. It would be curious to trace by a comparison of legends whether there is any connection between the Dzo and the Nagas, and again what relation exists between these people and the semi-royal families in Central India, who claims descent from a snake; interesting, moreover, in its bearing upon the much-discussed question of the serpent worship of old.

In page 76, column 2, line 27 and 28—“*At night a man-tiger (Keichala) came and threatened him.*” The word Keichala does not absolutely mean man-tiger, ‘Kei’ is the abbreviation of ‘Sakei,’ a tiger, while *chal* or *chala* is a common termination of nouns proper, masculine. We shall see the same thing in the next story, where we meet really with Kei-mi, the tiger man. This belief in the ability of certain human creatures to transform themselves into wild beasts is curiously met with in this out-of-the-way corner of the world.

The German wöhr-wolf, and the belief in lycanthropy are but different forms of the same superstition. Even in England it was prevalent in the 16th century. We find, in an old play of John Webster’s, a dramatist of that period, the following passage:—

Pescara—“Pray thee, what’s his disease?”

Doctor—A very pestilent disease, my lord, they call it lycanthropia.”

In page 78, column 2, lines 36 and 37—“*He had no occasion to stir outside his own door.*” Can a phrase be found more expressive of peace and quiet?

3. *The Story of Kúngóri.*

Apá chú nopui aneiloh : klánggrá huang a-hlaia
a-kúta hlíng atachúna, ahlíng chú nowté-a
atchüng-tá. Chutichúan nowté apieng-tá
nú aneiloh a-hminga chúan Kúngóri atí.
Bú-tún mul khat tey an-ei-tíra, bú-fáng
khat té an-ei-tíra, alien déo-déo-vey. Chú-
tichúan kúm hnít kúm túm ani chúan núla
atling-tá ; ahmél ahtá dzit ; chutichúan an-
khúa rol-htár-tey in-nei an-túm-a ; tú-má
apá-in apha-loh. Chutichuan Kei-mí rol-
htár a-hniak a-fún-a arapú arépa : chutí-
chúan Kúngóri adám-loh-tá.

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Kúngóri pá chúan "Atshiüm-hteí an-om-chúan
kafánú kanei-tír-angey atí. Akhúa mí-tey-
in antshiüm, tshiüma tú-má-in an-tí-dám-
hteí-loh. Chutichúan Keimí rolhtár alo-hong-
a, "Koyma ka-tshiüm angey" atí "adám
chúan koyma kanei angey" atí ; Kúngóri pá
chúan "Tshiüm rok" lé atí "adám chúan
í-nei-ang-tchey."

Chitichuan an-tshium-tá, ahniak-fún arapá arép-
chú a-bpel-a, apai-a. Kúngóri-chú adam-tá,
chutichuan Keimí rol-htár chúan aneitá-
"Hawrók Kúngóri, koyma ín-a í-kul-ang,"
atí, chutichuan an-kultá, akul chúan-in Kei-
mí rol-htár chú sakei-a a-tchung-tá ; Kúngóri
chúan amei-a avú-un-a atlán-ta-tchíum-ey.
Kúngóri pá tey khua hmei-tchia htíng hpúr-
in an-bmú, chutichúan ahtíng hpúr chú ín-
a ahonga Kúngóri pá hnéna, "Ífánú chú

Her father, who was unmarried, was splitting
bamboos to make a winnowing basket when
he ran a splinter into his hand : the splinter
grew into a little child ; (after a time) the
child was brought forth motherless and they
called her Kúngóri. Even as a grain of
rice swells in the cooking so little by
little she grew big. Two or three years
passed by and she became a maiden ; she
was very pretty, and all the young men of
the village were rivals for her favour ; but her
father kept her close and permitted no one
to approach her. There was one young man
named Keimí, he took up the impression of
her foot (from the ground) and placed it on
the bamboo grating over the house fire
(there to dry and shrivel up), and so it fell
out that Kúngóri became ill.

Kúngóri's father said, "If there be any one
that can cure her, he shall have my daugh-
ter." All the villagers tried, but not one
of them could do any good, however
(at last) Keimí came "I will cure her, and
I will marry her afterwards," said he. Her
father said, "Cure the girl first and you
may then have her."

So she was cured, the foot print which he
had placed to dry on the fireshell he opened
out and scattered (to the wind). Kúngóri
became well and Keimí married her.
"Come Kúngóri," said he, "will you go to
my house." So they went ; on the road
Keimí turned himself into a tiger, Kúngóri
caught hold of his tail, and they ran like the
wind. (It so happened) that some women
of the village were gathering wood and

Klánggrá, a winnowing basket ; huang, thin slips of bamboo used in basket work ; hlaia, to split ; tachún, to
spear, pierce ; ahlíng, a thorn, splinter ; now-té, a little child ; pieng, to bring forth ; bú-tún, a sort of rice called
'kangyn' ; mul, a grain ; bú-fáng, cooked rice ; deo-deo, little by little ; keimí or sakei-mí, a man-tiger ; a-hniak,
foot-print ; fún, to gather up ; arap, bamboo shelf over the hearth used to dry meat ; rép, to dry ; tshíum, to
make ready, to cure ; phel, to loose, open out ; pai, to throw away ; amei, tail ; avú-un, to seize ; hpúr, to carry ;

apasal sakei anei" an-ti, chutichúan Kúngóri
pá chúan alá-htei in-om-chú-an Kúngóri nei-
ang-tehey-ú.

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Chutichúan tú-ma-in an-lá-ngum-loh, chuti-
chú-an Hpohtíra ley Hrangchála an-h̄tien-dún
in "Koymani kan-lá-angey" "antí; chuti-
chúan Kúngóri pá chúan "In-lagh-h̄tei-chú-an
nei-ang-tehey-ú," atí, chutichuan Hpohtíra
ley Hrangchála an-kultá, an-kul-chúan Kei-
mí khúa atlang-ta, Keimí rólhtár chú aram-
tscuak; in-a atlang hmá-in Hpohtír ley Hrang-
chal Kúngóri h̄uena akultá. "Kúngóri"
antí "í-pasal koyangey?" "Aram tscuak-
tá" atí; atí-chuan "atlang-don-tá," atí;
chutichúan an-hlow-va, rápui tchúng-shánga
Hpohtíra ley Hrangchal an-lawu-tá; Kúng-
óri pasal alo-tlengta. "Mi-bring rim anum"
atí; Kúngóri chúan "Koyma rim ani-angey"
atí, chutichuan khúa ahtim-tá, tohaw an-ei-a,
au-mú-tá; khuavar lé chuan Kúngóri pasal
aram-tscuak-lé-tá: chutichúan h̄mei-h̄tai-in
"Kúngóri in-lagh-don chúan mei-tchí sh̄in-
drok-ú, bling-tchí sh̄indrok-ú, túi-tchí sh̄in-
drok-ú." An-tí chutichú-an amei-tchí, ahl̄ing-
tchí, atui-tchí an-shina, Kúngóri an-lá-tá
an-kul-púi-tá.

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Kúngóri pasal alo-tlengta in-a, a-en-chúan
Kúngóri a-om-ta-loh. Kúngóri pasal chúan
a-úm-ta-tchium; savatey in Hrangchala,
"Tlandrók, tlandrók" atí "Kúngóri pasal
atlang-don-tá" atí. Chutichúan mei-tchí
an-vor-a, ráam akang-ta-tchium, chuti-chuan
Kúngóri pasal a-haw-h̄tei-loh; mei adai
chúan a-úm-lé-tchium-ey.

* * * *

they saw all this, so they went back home
to Kúngóri's father and said, "Your daugh-
ter has got a tiger for a husband." Kúng-
óri's father said, "Whoever can go and take
Kúngóri may have her," but no one had
the courage to take her. However, Hpo-
htír and Hrangchal, two friends, said, "We
will go and try our fortune." Kúngóri's
father said, "If you are able to take her
you may have her," so Hpohtír and Hrang-
chal set off. Going on they came to
Keimí's village. The young man Keimí
had gone out hunting; before going in to
the house Hpohtír and Hrangchal went to
Kúngóri. "Kúngóri," said they, "where
is your husband?" "He is gone out hunt-
ing," she said, "but will be home directly."

On this they became afraid, and Hpohtír and
Hrangchal climbed up on to the top of the
high fireshell. Kúngóri's husband arrived,
"I smell the smell of a man," said
he. "It must be me who you smell" said
Kúngóri. Night fell, everyone ate their
dinners and lay down to rest. In the
morning Kúngóri's husband again went
out to hunt. A widow came and said (to
the two friends) "If you are going to run
away with Kúngóri take fire-seed, thorn-
seed, and water-seed (with you)," so they
took fire-seed, thorn-seed, and water-seed,
and they took Kúngóri also and carried
her off.

Kúngóri's husband returned home, he looked
and found Kungori was gone, so he fol-
lowed after them in hot haste. A little
bird called to Hrangchal, "Run! run!
Kúngóri's husband will catch you," said
the bird. So (the friends) scattered the fire
seed, and (the fire spring up and) the
jungle and undergrowth burnt furiously, so
that Kúngóri's husband could not come

Ngum, to dare; tohung, on top; sháng, high; rim, a small; num, to stink; vor, to scatter, sow; adai,
quench, burn out.

* * * *

Chutichúan savatey in, Hrangchála-té "Um-phák-lé-don-tá" atí, chutichúan túi-tchí an-vór-a, túi-púi alien-tá tchíum, chutichúan Kúngóri pasál-in anghák-káma, atúi-chú akámta Kúngóri pasál chúan a-úm-lé-tá, chutichuan "Aphák-lé-don" savatey chuan Hrangchála-té "a-um-phák-lé-don-tá" atí; chutichuan "Hlíng tchí vórók-ú," atí: blíng-tchí an-vór-lé-tá, chutichuan blíng afoh-tá tchíum, Kúngóri pasál akul htei-tá-loh.

* * * *

Ahlíng chú atscé-chúma akul-lé-hteitá, a-úm-phák-lé-don-tá. Chutichuan-in Hrangchála-té an-mang-ang-tá; hpai-hpeng búla atchanga. Hpoh-tíran sakei chú tchem-in ashát-blúm-tá. "Koyma Hpoh-tíra" atí, chutichuan sakei chú ahti-tá. Hrangchála-té chúan kul-lé-tá, Khuavang lam-htwum-htúm-a an-riek-tá. Hpoh-tíra ley Hrangchála an-in-men-tsawk.

Hrangchala amú hmá-sha chutichuan Hpoh-tíra aveng-a.

* * * *

Dzána chúan Kuavang alo-honga "Tú mav ka-lám-htwum ariak" atía: Hpoh-tíra chuan "Hpoh-tíra ley Hrangchála" atí "hpai-hpeng búl-a kam, kei lú kan shá tchawt tchawt" chutichúan Kúavang-in ahrier, ablówtá, atlán-tá; chutichúan Hpoh-tíran "Hrangchál htorók, nung vengrók, koyma ka-mú-ta-tscuak-ey; ka-mú-angey. Kúavang alo-hong chúan, blow tchuh-ang-tchey." Atía a-mú-tá, Hrangchála aveng-tá; chutichúan Kúavang ahaw-

any further. When the fire subsided he again resumed the pursuit.

The little bird cried to Hrangchal "He is catching you up," so they scattered the water-seed, and a great river greatened (between them and their pursuer.) However Kúngóri's husband waited for the water to go down, and when the water went down he followed after them as before. The bird said to Hrangchál, "He is after you again, he is fast gaining on you, sprinkle the thorn-seed" said the bird. So they sprinkled the thorn-seed and thorns sprouted in thickets, so that Kúngóri's husband could not get on; by biting and tearing the thorns he at length made a way and again he followed after them. Hrangchala became dazed, as one in a dream, (at this persistence of pursuit), and crouching down among the roots of some reeds, watched. Hpoh-tí cut the tiger down dead with a blow of his *dao*. "I am Hpoh-tíra" said he, so the tiger died.

Hrangchal and the others went on again until they came to the three cross roads of "Kuavang," and there they stopped. Hpoh-tí and Hrangchal were to keep guard turn about. Hrangchala went to sleep first while Hpoh-tí stayed awake (watching.)

At night 'Kuavang' came "Who is staying at my cross roads" he said. Hpoh-tíra (spoke out boldly) "Hpoh-tíra and Hrangchala (are here)" said he "crouching under the reeds, we cut off the tiger's head without much ado." On this Kuavang understood (who he had to deal with) and becoming afraid he ran off. So Hpoh-tíra (woke up Hrangchal saying) "Hrangchal get up, you stay awake now, I am very sleepy, I will lie

Nghák, to wait; kám, to subside; toh, spring up, sprout; tscét, to bite; hpai-hpeng, reeds; búl búl, root; lám-htwum, cross roads; men-tsawk, to guard; veng, to be awake; Kuavang—See Explanatory Notes at the end of story No. 1 (*Lal Ruang*).

lé-tá "Tú-maw ka-lam-htwum ariak?" atí.
Hràngchála chúan ahlow-vá "Hpohtíra ley
Hràng chála, hpai-hpeng búla-kam, kei lú kan-
sha tchawt tchawt" atí. Kúavang-in ahlow-
dú-loh, chutichúan Kúngóri, Kuavang-in alátá.
Kúngóri chúan la-dzai a-dzám ang, lei kúra
alútá; Kúaváng kúa atlengtá, alei-kúr chú
lúng-púi-in a-tchbína. Chutichúan kuavár
chúan Hpohtíra ley Hràngchála an-in-haotá.

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Hpohtíran Hràngchála chú "Mí-tsúal-pá!"
atí "koyangey Kúngóri, akultá? í-hlow-
vang-in Kuavang-in an-kul-púi-ta. Kuldròk
Kuavang kúa í-kul-ang" atí. Kúngóri la-dzai
dzám an-dzuia lúng-púi tsúngan la-dzai
alútá, alúng-púi chú an-hpawk-a, Kuavang
kúa an-dzúk-hmú-ta; chutichúan Hpohtíra
chú-an "Khoi! koyma Kúng-óri min pé-lé-
rók-ú" atí; chutichúan Kuavang-in "Nung-
mani Kúngóri kan-hré-loh-vey" atí, "in-kul-
púi-khá" atí. Hpohtíra chúan "Kungori
min pék-loh-chúan ka-tehem ka-tlagh-don
atí;" chutichúan Kuavang-in "Tlagh-rók" atí.
Atlagh-chúan véng khat an-bti-dzow-tá.
Chutichúan Hpohtíran "Koyma Kúngóri min
pérók-ú" atí. Kúaváng-in "nungma Kun-
góri a-om-loh" atí, atichúan Hpohtíra ley
Hràngchalan "Kan-lo-kul-angey" atí. Kúav-
ang-in "Lo-hawrok-ú" atí, chutichúan ankul-
tá, Kuavang ina autleng-tá, Kúavang fanú
hmél ahtá-dzit "Hei-lé Kúngóri" antí. Hpohtí-
ra chúan. "Hé-lí ani-loh-vey, Kúngóri
tuk-tuk min pérók-ú" atí, chutichúan an pétá.

down. If Kuavang comes you must not
be afraid." Having said this he lay down
(and went to sleep), Hràngchála stayed
awake, presently Kuavang returned "Who
is this staying at my cross-roads?" he
said. Hràngchála was frightened, (how-
ever) he replied "Hpohtíra and Hràng-
chála (are here), they killed the tiger that
followed them among the reed-roots." But
Kuavang was not to be frightened by
this, so he took Kúngóri (and carried her
off). Kúngóri marked the road, trailing be-
hind her a line of cotton thread; they entered
into a hole in the earth and so arrived at
Kuavang's village. The hole in the earth
by which they entered was stopped up by
a great stone. In the morning Hpohtír
and Hràngchála began to abuse each other.
Said Hpohtíra to Hràngchal "Fool man,"
said he, "where has Kúngóri gone to? on
account of your faintheartedness Kuavang
has carried her off. Away! you will have to
go to Kuavang's village." So they
followed Kúngóri's line of white thread
and found that the thread entered (the
earth) under a big rock: they moved away
the rock and there lay Kuavang's village
before them. Hpohtíra called out "Hoy! I
give me back my Kúngóri" Kuavang
replied. "We know nothing about your
Kúngóri, they have taken her away."
"If you do not (immediately) give me
Kúngóri I will use my *dao*" said Hpohtír.
"Hit away" answered Kuavang. With
one cut of the *dao* a whole village died
right off. Again Hpohtír cried "Give
me my Kúngóri," Kuavang said "Your
Kúngóri is not here." On this Hpohtír
and Hràngchal said "We will come in"
"Come along" said Kuavang, so they
went in and came to Kuavang's house;

La-dzai, cotton-thread; dzam, a line, clue; kúr, a cavity; lei, earth; lúng, a stone, rock; tchbín, to block
up, close; hao or how, to abuse; hpawk, to remove, roll away; véng, a hamlet, small village.

* * * *

An-kul-púi-a: Kúngóri chúan. "Tsum-khui ka-hté-nghl-ey" atí. Hpohtíra chú-an "Hrangchál, dzú-lá-rók." Hrangchálá chú-an "Ka-la-ngum-loh, ka-hlow-vey" atí. Chuti-chuan Hpohtíra akul-a adzú-la: a-lágh blán-in Hrangchálan Kúngóri akul-púi-tá, alei-kúr chú lúng-pui-in an-tehbín-tá. Chuti-chuan Hrangchala-té Kungori pá hnéna antleng-ta. "Nungma, ka-fanú í-lá-htef-a, nungma neirók" atí; Kúngóri chúan a-dú-loh. Kúngóri pá chúan "Koyangey Hpohtíra?" atí, "Hrangchala chúan ani." "Hpohtíra omna kan-bré-loh-vey" atí.

Hrangchala ley Kúngóri an-ín-neitá, adú-loh-tebúng-tebúng, anei-bram. Hpohtíra-chú Kuavang núla aneita; a-ín chára chúan koy atú-a; atoh-vá ahrúi alawntá. Hpohtíra chú Kuavang nen fá anei-a; lúng-tey atschhúm a, Kuavang núla om-loh-hlan-in, afá alúng-tey tachhúm chú "Eirok" atí; a-ei-hlan-in Hpohtíra chú koy hrúi-a alawn-a a-kul-tehuak-tá. Akultá Kúngóri pá ín-a atlengtá Kúngóri tey sciel an-tschún khúang antehoy-a, an-lám-a, Hpohtíran Hrangchála alú atun-tá.

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Kuavang's daughter, who was a very pretty girl, was pointed out as Kúngóri. "Here is Kúngóri" said they, "This is not she" said Hpohtir "really now, give me Kúngóri," so (at last) they gave her to him.

They took her away. Kúngóri said "I have forgotten my comb." "Go Hrangchal and fetch it" said Hpohtir, but Hrangchala dared not venture. "I am afraid" said he. So Hpohtir went (himself) to fetch (the comb), while he was gone Hrangchal took Kúngóri out and closed the hole with the great stone. After this they arrived at the house of Kúngóri's father. "You have been able to release my daughter" said he "so take her." Kúngóri however did not wish to be taken. Said Kúngóri's father "Hrangchal is here, but where is Hpohtíra?" "We do not know Hpohtíra's dwelling-place" was the reply.

So Hrangchala and Kúngóri were united. Kúngóri was altogether averse to the marriage, but she was coupled with Hrangchal whether she would or no.

Hpohtíra was married to Kuavang's daughter. Beside the house he sowed a koy-seed, it sprouted and a creeper sprang (upwards like a ladder). Hpohtíra when he was at Kuavang's had a child (born to him), and he cooked some small stones (in place of rice), and when his wife was absent he gave the stones which he had cooked to the child saying "Eat." While it was eating Hpohtir climbed up the stalks of the creeper (that had sprang up near the house), and got out (into the upper world). He went on and arrived at the house of Kúngóri's father; they had killed a gyal, and were dancing and making merry. With one

Hté-ngbil, to forget; tsum, hair; khúi, to comb; dzú-la, to fetch; blán, while; tchúng tchúng, altogether, entirely; hrám, see Story No. 1 (last line); chára, by the side; koy, the seed of a creeping plant used by children in a game; túp, to sow; toh, see previously, page 86; hrúi, a rope, used also for the rope-like festoons of a creeper; lawu, to climb; khúang tchoy, to make a feast, a merry-making.

Kúngóri pá chúan "Engey-tingey Hpohtír
Hrángchála lú í-tun?" atí "Ka-tun-ang-chú,
Keimi kúa ka-lagh-pók-in ani, Hrángchala
a-lá-ngum-loh. Kuavang-in a-lagh-pók-in
Hrángchála chú ablow-va, a-ui-ngum-loh;
atúka chúan Kúngóri la-dzai dzam kan-dzuí-a
Kúavang kúa alútá; koyma ka-dzú-lagh ani.
Kúngóri chúan ka-tsum-kbúi ka-hté-ngbíl
atí. Hrángchala dzú-larók kan-tí-a, kul
a-ngum-loh atí, ka-blow-vey, atí; chutichuan
koyma ka-dzú-lá-a. Kúngóri ley Hráng-
chala min kul-shun-a, a-lei-kúr-chú lúngpúi-in
an-tehlabina—ankultá; chutichuan Kúavang
núla kanei-a, a-kua-vang núla chú akul-blau-in
koy hrúi-a ka-lawn-a, ka-lo-kul ani." Chuti-
chúan "Aní lé, nungma in-neirók" lé antí.
Hrángchála chú ahtitá, Kúngóri lé Hpohtíra
an-in-nei-a; tuk-tuk-in an-om-a; sei-el-tey
an-tschúna; kúa-tey tumtuk-in an-om-a;
an-htá-la-tchium-ey; chutichuan atawptá.

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blow Hpohtíra cut off the head of Hráng-
chal!

Kúngóri's father cried, "Why Hpohtíra do
you cut off Hrángchala's head?" "I was
obliged to decapitate him" said Hpohtír
"It was I who released Kúngóri from
Keimi's village, Hrángchala dared not do
it; when Kúavang carried off Kúngóri
also, Hrángchala dared not say him nay,
he was afraid; afterwards we followed
Kúngóri's line of cotton thread which
led us to Kúavang's village. Kúngóri
(after we had released her from there)
forgot her comb, we told Hrángchal to
go and fetch it, but he dared not, I am
afraid, said he, so I went to get it. He
then took Kúngóri and left me behind,
shutting the hole in the earth with a
great stone. They went away. I married
Kúavang's daughter, and while she was
absent I climbed up the stalks of the
creeper and came here." On this "Is it
so," said they, "then you shall be united."
So Hrángchala died, and Hpohtíra and
Kúngóri were married; they were very
comfortable together, and killed many
guyal; they possessed many villages, and
lived happy ever after. Thus the story
is concluded.

Lám, to dance; techún, to stab, spear; tá, to cut.

Note to Story III (Kúngóri.)

This story is the more interesting from the connection which can be traced between it and many of our English children's stories.

In page 84, column 2, lines 13 and 14—"There was one young man, named Keimi, &c." "Kei" or "Sakei-mí" is literally the tiger man. Here we again touch upon the belief analogous to the ancient lycanthropy which was met with in the last tale. We also see the agenda of Dzo magic, and it is worthy of remark how closely the practice in question approaches to the ancient mode of destroying an enemy by a waxen image slowly melting before a fire. The course taken by Kúngóri's father to facilitate his daughter's cure is as old as the Arabian nights, where Prince Caralzaman wins his wife in much the same fashion. The said father, however, seems somewhat barren in device, for having fallen into the error of marrying his

child to a tiger, he has to resort to an exactly similar expedient to get her out of the beast's clutches.

In page 85, column 2, lines 20, 21, and 22—"Kúngóri's husband arrived, I smell the smell of a man," said he. This reminds one strongly of "Fee! saw! fum! I smell the blood of an Englishman" in the case of our ever memorable Jack the Giant Killer. Again, the thorn-seed, fire-seed, and water-seed, with which the fugitives ineffectually endeavour to stay their pursuer, and the friendly little bird who advises them, have their parallel in some of our own stories—the tales of the Genii, I think, but I have no opportunity for reference and my memory fails me.

In page 86, column 2, lines 18—"Hrangchala became dazed, &c." We here have the first intimation of the difference in character of the two friends. The killing of the tiger and the exclamation "I am Hpohtíra" is almost Homeric. It has a smack of savage chivalry—a waft as it were from the middle ages, tempered by an after puff, reminiscent of Cooper's Red Indians.

In page 86, column 2, lines 24, 25, and 26—"Hrangchal and the others went on again until they came to the three cross roads of Kúavang." It is curious to meet here with the same superstition as to the cross-roads which was formerly so prevalent in Europe.

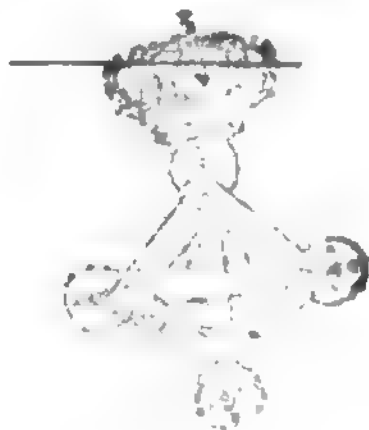
In page 87, column 2, lines 12 and 13—"Kúngóri marked the road, trailing behind her a line of cotton thread." From Theseus with his clue to the labyrinth, down to that small person of nursery story who filled his pockets with stones or beans, and dropped them one by one to enable him to find his way home again, after his wicked uncle should have abandoned him in the forest, we find the same expedient resorted to by heroes and heroines of story. Note here, however, that Kúavang's village is said to be underground. This is not in accordance with general belief at the present day. Kúavang, both in this story and the last, is represented as a rather humorous and tricky deity, and certainly is no malign or malicious spirit.

The forgetting by Kúngóri of her comb a little further on is essentially feminine, natural, and amusing.

In page 88, column 2, lines 33, 34, 35, and 36—"While it (the child) was eating, Hpohtír climbed up the stalks of the creeper and got out." The object of cooking stones for the child in place of rice was, I suppose, to make the eating of the mess a difficult and lengthy task, and so give the father time to carry out his purpose of escape. It brings to mind the passage from Scripture, "we asked for bread and he gave us a stone."

The escape of Hpohtír up the stalks of the koy-bean is in exact parallel with the familiar adventures of Jack and the Bean Stalk, save that the direction of going and coming is reversed. It might seem, from the manner of Hpohtír's exit, that Kúavang's village was not situated underground but lay in a deep valley, the entrance to which was by a subterraneous passage.

The end of Hrangchala is strictly according to poetic justice, and the story ends in a most orthodox manner, even down to the memorable phrase, "and they lived happy ever afterwards."



VOCABULARY.

DZO-ENGLISH.

[ABA—AH]

A.

Abai	... lame.
Abawk	... a knot.
Abí-ul	... round.
Abo	... loss.
Abowk	... bark (of dog.)
Abul	... dirty.
Abúl-hlo	... to dirty.
Abúl alér	... anyhow, disorder.
Abúng	... half, a portion.
Achur	... to find.
Achúar	... to frown.
Adai	... cool.
Adám	... well.
Adám-loh	... ill, sick.
Adáng	... other, different.
Adik	... proper, fit.
Adúm	... dark blue.
Adúng	... length.
Adzá	... all.
Adzáng	... light (in weight.)
Adzawn	... exactly.
Adzim	... narrow.
Adzik	... pith.
Adzúr	... flabby, loose.
Adzow	... large, extensive.
Adziek	... variegation, colour.
Aeng	... yellow.
Afá	... a child.
Afa-pá	... a son.
Afa-nú	... a daughter.
Afing	... wisdom.
Ah	... foolishness.
Ah	... to reap.

[AHA—AHT]

Ahá	... fatigue.
Ahar	... difficult.
Ahang	... black.
Ahel	... raw.
Ahol	... easy.
Ahúl	... dry.
Ahú	... wet.
Ahún	... time, season.
Ahún	... equal.
Ahling	... a splinter.
Ahlo	... loss, accident.
Ahlow	... fear.
Ahlui	... old.
Ahlogh	... expensive, dear.
Ahmél	... appearance.
Ahmun	... use.
Ahnú	... footstep.
Ahniak	... footprint.
Ahnok	... confused, difficult.
Ahnai	... hurt.
Ahow	... abuse.
Ahrang	... alone.
Ahret	... troublesome.
Ahrol	... large.
Ahtap	... rough.
A-htien	... friend.
Ahtá	... good.
Ahtá-toh	... bad.
Ahtar	... new.
Ahtá-toh	... diligent.
Ahtao	... fat, grease.
Ahten	... half.
A-htak	... an itching.
Ahtím	... dark.

Ahtul	... upright, topside up.	A-ong	... a hole.
A-htawk-lek	... fitting, even.	Apán	... a wound.
A-htawk-fúng	... about.	Apáng	... the body.
Ai-in	} ... than.	Apinng	... as.
Ai-chu-un		Apieng	... birth.
Ai-shon		Apúi	... big.
Akim	... entire, complete.	Apúm	... the whole.
Akoy	... crooked.	Apoi	... vexation, damage.
Akul	... going.	Ar	... chicken, fowl.
Akul-akír	... go and return.	Arautchem	... pipes (musical).
Akhá	... bitter.	Arim	... odour, smell.
Akhaop	... hard, coarse.	Arit	... weight, heaviness.
Aklan	... sweat, perspiration.	A-rúal-in	... together.
Akún	... a nod.	Arúk	... stealthily, theft.
Alai	... middle, the navel.	Arúk	... bone.
Alám	... a dance.	Arúak-in	... naked.
Alet	... topsy-turvy.	Aro	... dry.
Alét	... sinking.	Artúi	... an egg.
Alei	... purchase.	Ashang	... tall, high.
Alien	... big.	Ashá	... hot.
Alom	... joy, happiness.	Asheng	... gathered, collected.
Alúm	... warm.	Ashen	... red.
Alo-kír	... return.	Ashei	... length.
Ama	... he, she.	Ashik	... cold.
Ama	} ... his, hers.	Atár	... old.
Ama-tá		Atán	... for.
Amán	... price.	Atawb	... last.
Amak	... wonderful.	Atai	... waist, the reins.
Amal	... a drop.	Atey	... little.
Amák	... a divorce.	Atel	... along with.
Amei	... tail.	Aten	... mire, mud.
Amun	... profit.	Atchuk	... strength, hardness.
Amur	... tight, stretched.	Atchí	... seed, clan.
Aná	... pain.	Atchía	... bad.
Anál	... slippery, smooth.	Atchang	... alone, motionless.
Anem	... fine in texture, soft.	Atchunvey	... half (of liquid).
Ang	... like, resemble.	Atí-ké	... to break.
Anghing	... to move.	Atí-loi	... rape.
Angil	... straight.	Atí	... flesh.
Ango	... white.	Atlao	... mislaid.
Angúr	... a growl.	Atleng	... to arrive.
Angúi	... lonely.	Atliek	... to break, snap.
Anum	... a stink.	Atlú	... to fall.

Atlüm	... sweet.
Atoi	... breadth.
Atoi	... seam.
Atoy	... short.
Atoy	... rot
Atsher	... quarantine.
Atser	... a scar.
Atschung	... inside.
A-tscét	... a bite.
Atüi	... excellent.
Atút	... strong (as spirits).
Avát	... white, light.
Aváng	... breadth, broad.
Avang	... scanty.
Aveng	... awake, watchful.
Avut	... chilly, cold as steel.
Avút	... ashes.
Avuai	... flabby.
Avun	... skin.
Aw	... noise, voice.
Awm	... the breast, chest.
Awr	... to wear round neck.

B.

Bál	... potatoes, yam.
Bándrel	... the wrist.
Bán	... the arms.
Bán	... to cuddle, encircle with the arms.
Bang	... stop, cease.
Bang-tí	... cause to stop.
Bák-tchai-jé	... scissors.
Bág	... a bat.
Bát	... to stuff in.
Bárl	... parting of hair.
Ben	... to clap, pat.
Beng	... the ear.
Beng bey	... earrings.
Beng-atchey	... deaf.
Beng	... to wear in the ear.
Bél	... an earthen pot.
Bél vúa	... a potter.
Bérám	... sheep.

Bí-ung	... cheek.
Boi	... houseman, retainer.
Boi-nú	... maid servant.
Bú	... rice.
Bú-tchí	... rice seed.
Bú-fang	... cooked rice.
Bú-fai	... husked rice.
Bú-tún	... a species of rice.
Bun	... to arrive.
Bunglai	... a compartment, room.
Bún	... to wear, as shoes, ring, &c., to encircle.
Bul-hlo	... to dirty.
Búm-rúa	... a load.
Búh	... a nest.
Búl	... root.
Bul-hlá	... war-song.

C.

Chútachúan	}	... thus, this being so.
Chútichúan		
Chitichúan		
Chúti-ja	...	so much.
Chil	...	to button.
Chai	...	dance of young people.
Chú-váng-in	...	because, on that account.
Chúti-váng-in	...	therefore.
Chún	...	to prick.
Chú	...	thus.
Chù	...	a particle used as particle, né in Hindí.
Chíng	...	to plant.
Chen	...	since.

D.

Dár	... brass.
Dá	... to place, put.
Dár-tchem-hteí	... a telescope.
Dár-hlá-shatai	... musical box.
Dár-klá-lang	... a mirror, looking glass.
Dár-kleng	... a brass plate or dish.
Dár-kúang	... a gong.
Dát-loy	... a bugle.

Dát-loy-túm	... a bugler.	Dziek	... to read.
Dám	... well, health.	Dziek	... colour, variegation.
Dám-loh	... unwell, sickness.	Dziak	... to tickle (active form).
Dán	... custom.	Dzit	... very.
Dáng	... other, different.	Dzinga	... early.
Dái-puí	... fort, stockade.	Dzír	... to learn.
Dai	... outskirts, environs.	Dzír-tí	... to teach.
Dao	... enmity.	Dzingan	... among.
Dawt	... lies, falsehood.	Dzong-hrí	... small-pox.
Deng	... to hammer, pound.	Dzong	... affix of multitude.
Deo-deo	... little-by-little.	Dzong	... to search.
Dér	... to pretend, make believe.	Dzong	.. a monkey.
Dier	... turban.	Dzo	... Kookie.
Dí	... sun-grass.	Dzoi	... slow, easy, gentle.
Dil	... to want, demand.	Dzoi-in	... by degrees.
Ding	... to stand.	Dzow	... to finish.
Ding	... the right.	Dzow-tí	... to complete.
Dor	... bazaar.	Dzúng-puí	... the thumb or big finger.
Donkon	... a syphon.	Dzúng-tchul	... the fore-finger.
Doy	... magic, sorcery.	Dzúng-lai	... the middle-finger.
Dú	... to wish.	Dzúng-té-ú	... the third finger or the elder brother of the little fin- ger.
Dúm	... black.	Dzúng-tey	... the little finger.
Dúm-lo-úm	... a hookah.	Dzúng	... to make water.
Durrun	... a sort of basket.	Dzú	... beer.
Dung-ek	... a dye.	Dzú	... to imbibe, to smoke.
Dza	... to tickle (passive form).	Dzú-dzú	... a feast.
Dzáng-rúk	... back-bone.	Dzú-bél	... a beer pot.
Dzák	... arm-pit.	Dzú-ar	... to sell.
Dzák	... shame, modesty.	Dzüang	... leap.
Dzai	... single,	Dzul	... to follow, track.
Dzai	... to cut.	Dzung	... the vulva.
Dzai-tchúm	... cut with scissors.	Dzúno	... a beer-cup.
Dzál-búk	... guest-house.	Dzúng	... finger.
Dzawl	... inspired, possessed.	Dzú-ul-kow	... message, news.
Dzawt	... to ask, inquire.	Dzúng	... root.
Dzawk	... much.	Dzúng-bún	... a finger ring.
Dzawtey	... a cat.		E.
Dzán	... night,	El-puí	... the thigh.
Dzanína	... at night.	El	... the lower part of leg.
Dzán-khú-ai-in	... all night.	El-sawp	... to wash ditto.
Dzang	... the sides.		
Dzeb	... to tuck in.		
Dzen	... gunpowder.		

El	... to oppose, disagree.
Em	... a kind of basket.
Em	... interrogative affix.
Em	... very.
Eng	... what.
Eng-jang-ey	... how many.
Eng-tcheng-ey	... how much.
Eng-ma	... nothing.
Eng-pók	... anything, any.
Eng-tí-ka	... when.
Enga-tang-ey	... what for, why.
Eng-tingey	... how.
Eng-kim	... everything.
Eng-ti-kama	... any time.
Eng-lo-tul	... something.
Eng-hmun	... nothing.
Eng-lo	... whatever.
Eng	... green.
En	... to look.
En-tlá	... a scout.
Ey	... ! (exclamation).
E-hí	... this.

F.

Fáng-bmá	... pumpkin.
Fánú	... daughter.
Fátnú	... sister.
Fár	... a leak.
Fára	... an orphan.
Fai-fúk	... whistle.
Fa-ib	... advice.
Fang-hmír	... small black ant.
Fawb	... to kiss.
Féi	... a spear.
Feng	... much*.
Fí-un	... a spoon.
Fo	... always (affix).
Fúng	... a spike.
Fúr-húna	... rainy season, monsoon.
Fúk	... to stand erect, stiffness.

* Ka-tiem-feng-loh-vey, I don't know much about it.

Há	... tire.
Há	... tooth.
Há-hní	... gums.
Há tí	... to give trouble, annoy.
Hál	... to burn, set on fire.
Hám	... to gape, yawn.
Ham	... to scratch, claw.
Háng	... blue-black.
Háng tuk	... jet-black.
Hár	... lead (metal).
Hár	... difficult.
Hé	... this.
Hé-bí	... this, here.
Héta	... here.
Hé	... lip.
Hé-mí	... he, this man.
Heti-chen	... so many.
Heti-ang } Heti-a }	... like this
Hér	... slanting.
Hét	... to turn round.
Hem	... to roast.
Hé-láma	... this road.
Hí-un	... in.
Hí	... that.
Hí-et	... to scratch.
Hlá	... far.
Hlá	... a song.
Hlá-sá	... to sing.
Hlai	... to split.
Hlam	... to measure.
Hlaw	... to serve.
Hlaw-nei	... wages.
Hlaw-tlo	... service.
Hlo	... to be lost, mislaid.
Hlo	... medicine, to dye.
Hlow	... to fear.
Hlep	... to pare the nails.
Hlim	... shade, shadow.
Hlím	... to expose.
Hlíng	... a thorn.
Hlúm	... to slay.

Hluí	... old.	Hnoya	... under.
Hmei-tchia } Hmai-tchia }	... woman.	Hnoy	... to smear.
Hma-sba	... in front, before.	Hnúng	... the back.
Hmai	... face.	Hnúng lama } Hnúnga }	... behind.
Hmai-bpsh	... to wash face.	Hnúnga } Hnúa }	... presently.
Hmár	... north.	Hnú-tey	... the breasts.
Hman	... leisure.	Hnú-tey hmúr	... the nipples.
Hmél	... aspect, appearance.	Hnú-tey-túi	... milk.
Hmél-briet	... acquaintance, know by sight.	Hong } Hon }	... to come.
Hmei-htai	... widow.	Hong	... to open.
Hmét	... to shampoo.	Hon	... to bring.
Hmin	... to cook, to ripen, mature.	Hon-sai	... open.
Hming	... name.	Hao-va } How }	... to abuse.
Hmú	... to see.	Hpá	... to spread.
Hmoť	... border.	Hpai	... reeds.
Hmú-tí	... to show.	Hpawk	... remove, roll away.
Hmún	... part, portion, kind, sort.	Hpé	... toe.
Hmún-kat	... one sort, alike.	Hpé-puí	... big toe.
Hmún	... a place.	Hpé-tchul	... first toe.
Hmún-kat-al	... in one place.	Hpé-lai	... middle toe.
Hmun	... use.*	Hpé-tey-ú	... third toe.
Hmun-tlágh	... useful.	Hpé-tey	... little toe.
Hmun-tlágh-loh	... useless.	Hpé-mit	... ankle.
Hmúi	... the mouth.	Hpé-khong	... heel.
Hmúi-hmúl	... moustache.	Hpúr	... to carry on head.
Hná	... a leaf.	Hpék	... to crouch.
Hná-htawk	... work.	Hráł	... to sell.
Hnai	... near.	Hrai	... a kind of basket.
Hnai	... juice, sap.	Hrang	... a morsel, a bit.
Hnám-tschom	... poor.	Hram	... to mew.
Huam	... sort, kind.	Hram-bram	... whether or no.
Hnár	... nose.	Hré	... to know.
Hnár	... up-stream.	Hren	... dhotí, waist cloth.
Hnár	... border, bank.	Hré	... to hear, understand.
Hnék-in	... than.	Hrier	... to know.
Hnéna	... with.	Hril	... to speak.
Hné	... to win.	Hril-fia	... to prove.
Hné-loh	... to lose.	Hrí-ow	... needle.
Hnep-hnol	... penis.	Hrik	... a louse.
Hnim	... to smell (active form).		

* Engáney hmun ang, what use is it.

Hrí-tlang	...	to catch cold.
Hrí	...	any pustular disorder.
Hring	...	to bring forth, produce.
Hruí	...	rope, string, cord.
Hrúk	...	to wipe away.
Hruí-val	...	a loop.
Htá	...	good.
Htá-tuk-in	...	carefully.
Htak	...	to itch, burn.
Htál	...	to pour.
Htar	...	new.
Htawk	...	to blow with mouth.
Htá-tuk	...	to take care.
Htáh	...	strength.
Htei	...	to be able, can.
Hté-nghil	...	to forget.
Hték	...	thunder-bolt.
Hten	...	to separate.
Htín	...	heart.
Htín lúng	...	heart, memory.
Htín-htá	...	happy, good-natured.
Htín-atchia	}	ill-natured.
Htín-abtá-loh		
Htí	...	beads.
Htí-huá	...	amber beads.
Htí-tey	...	small beads.
Htí	...	to die.
Htí-tá	...	dead.
Htín-úr	...	to be angry.
Htír	...	iron.
Htír-tek	...	steel.
Htí-tír	...	to cause to die, to extin- guish.
Htíh	...	blood.
Htír-deng	}	a blacksmith, worker in iron.
Htír-tacher-tiem		
Hting	...	a tree.
Hting-huá	...	tree leaves.
Hting	...	to shake.
Htip	...	to pain, ache.
Htil	...	to thread.
Htím	...	dark.
Htieng	...	customary.

Hting-htit	...	to kneel.
Hto	...	a fly.
Hto	}	to rise, get up.
Htao		
Hton	...	to send.
Htowk	}	the breath.
Htawk		
Htú	...	words.
Htú-nm	...	everything.
Htú-rúat	...	advice.
Htú-hpoi	...	a case (judicial).
Htoy	...	to sacrifice.
Htúr	...	acid.
Htul	...	an arrow.
Htul-ngúl	...	a bow.
Húm	...	to clench, grasp.
Húp	...	to hide.

I.

Ibtey	...	bag.
I-lang	}	if.
I-la		
In	...	a house.
In	...	to drink.
In-búan	...	to wrestle.
In-bú-ul	...	to bathe.
In-el	...	to disagree.
In-kót	...	house platform.
In-tehúng	...	house-top.
In-lom-lem	...	to play, sport together.
In-tsiem	...	to prepare, be ready.
In-taw	...	to visit.
In-tsúal	...	to quarrel.
In-hjen	...	to separate.
It	...	to belch.
It-fiak	...	to hiccup.

J.

Já	...	one hundred.
Já	...	much.

K.

Ka	...	my, I, (nominative prefix).
Ka-pú	...	my grandfather.

Ka-túl	... my grandson.
Ká-púp	... pop-gun.
Kapuí rí	... thunder.
Kai-kuang	... a prawn.
Kai	... to pull.
Kai-tao	... to waken.
Kai	... to wear, put on.
Kao	... to call.
Káp	... to fire gun.
Kár	... to shut.
Káng	... to burn.
Kát	... sulphur.
Kawn-vať	... a lamp.
Kang	... to raise.
Kao-kí	... the shoulder.
Kawnbul	... deputy, agent.
Kawlai-un	... underneath.
Kawl-phey	... to lighten.
Kawl	... lightning.
Kawlúg	... flint.
Kél	... a goat.
Ké	... to break.
Ké-pá	... the foot.
Ké-abai	... to halt, be lame.
Ké-tsil	... to wash feet.
Ké-tscéh-rí	... footfall.
Keima	... I.
Khá	... that.
Khabey	... the chin.
Khabey-lmúl	... the beard.
Khai-tawk	... enough.
Khaop	... coarse, hard.
Khaw	... village.
Khátá	... there.
Khawlám	... place, country.
Khai	... to hang.
Kha-puí	... to assist, help.
Khél	... the hips.
Khin	... to measure.
Khing-kat	... one side.
Khím	... to wear.
Khoingey	... which?
Kho-ngai	... to love.

Kho-vát	... daybreak.
Khú-ai-in	... always.
Khúi	... to comb.
Khúk	... the knee.
Khup	... to wink.
Khúm	... sleeping place.
Khúk	... to cough.
Khúm	... to cover, hide.
Khúong	... a drum.
Khwai	... a wasp.
Kí	... to cut down, fell.
Kin	... a seer, two pounds weight.
Kim	... to suffice.
Kír	... again (affix).
Kili	... square.
Kil-tum	... three cornered.
Kil	... a corner.
Kiew	... the elbow.
Kienga	... near.
Kleng	... a plate.
Klán	... perspiration, sweat.
Klán-tscuak	... to perspire.
Koé-núr	... amber necklace.
Kong	... a path.
Kong	... the loins.
Kong-fen	... a girdle.
Korh	... a coat.
Korh	... a Bengalee or coat-wear- ing person.
Korh-shen	... a policeman—literally a red coat, from the first red-coated soldiers seen by the Dzo in 1861.
Korh-chil-na	... button.
Korh-soi-na	... a button.
Koy	... the seed of a creeper, used in boy's games.
Koyma	... I.
Koya	} ... where.
Koya-ngey	
Koya-ta-ngey	... whence.
Koy-lamangey	... from where.
Koyma-tá	... mine.

Koya-hmun } ...	nowhere.	Lál	... a chief.
Koya-má } ...		Lám	... to dance.
Koya-pók ...	anywhere.	Lám	... a road.
Kong-kat ...	a door.	Lám-htwum	... cross-roads.
Kul ...	to go.	Lawn	... to climb, ascend.
Kul-tír ...	to send, make go.	Lákér.	... the tribe of Shendús.
Kul-puí ...	to take.	Lé	... again (affix).
Kul-kong ...	pathway.	Lé-shey	... to invert, turn inside out.
Kul-shun ...	to abandon, leave behind.	Leng	... to stroll.
Kul-buin ...	a prisoner.	Leng	... to penetrate.
Kúl-puí ...	a stockade.	Lei	... earth, land.
Kúm ...	a year.	Lei-bá	... tax, tribute.
Kúm ...	the mouth.	Lei	... the tongue.
Kúmína ...	this year.	Lei	... to buy.
Kúa ...	a village.	Len-lai-dzai	... a love song.
Kúa-vang ...	God, the good spirit.	Len	... a net.
Kúa-vár ...	dawn.	Lei-diak	... mud.
Kúa dúr ...	a storm.	Lei-tlang	... dust.
Kúavang-tchim-tcher	a spot, mole.	Lét	... to sink.
Knavang-dzawl ...	a prophet, one inspired.	Lér-lawn	... to climb.
Kúr ...	a hole.	Ley	... also, and.
Kúr-tchia ...	an unlucky cavity in the earth, which prohibits cultivation.	Ling-kin	... a species of ant.
Kúrh ...	to tremble.	Ling-kin-búh	... ant's nest.
Kúrkyt ...	arm.	Lo	... a jím, cultivated field.
Kút ...	the hand.	Lo	} ... to vomit.
Kút-pá ...	the palm.	Lo-ak	
Kút-tchang ...	the knuckles.	Lo-vát	... to jím, to cultivate.
Kút-tsil ...	to wash hands.	Lo-hong	... to come.
	L.	Lo-kul	... to go or come.
Lá ...	to take.	Lo-tscuak	... to come out.
Lá ...	cotton.	Lo-kír	... to return.
Lá-dzai ...	cotton thread.	Lóng	... a boat.
Lá-hér ...	a cotton gin.	Loh	... not (negative affix).
Lá-par ...	cotton flower.	Loh-chú	... except, but.
Lá-mú ...	cotton seed.	Lóng-tchel	... the management of a boat.
Lá-kyt ...	cotton winder.	Lóng-vai	... to row a boat.
Lá-kung ...	cotton plant.	Lom	... to play, sport.
Lai ...	time.	Lúng	... heart.
Lai-shuí ...	a writing, a book.	Lú	... the head.
Lai-tchí ...	relations, kindred.	Lú-hai	... giddy.
		Lú-ná	... headache.
		Lú-khúm	... a cap.
		Lú	... to enter.

Lú-búl	... crop-head.
Lúkha	... platform.
Lúm	... warm, hot, (as water).
Lúng	... a rock, stone.
Lúng-ngai	... to be anxious, sorrowful.
Lúng-oi	... to be content.

M.

Mái	... only, in vain.
Mái-mái	} ... uselessly.
Ma-ma	
Mák	... to divorce.
Man	... to seize.
Maní	... his or her own, each.
Máng	... a dream.
Mao	... bamboo.
Matú	... Kúmi tribe.
Matei-lovin	... surely, certainly.
Mé	} ... fire.
Méi	
Mei-koh	... smoke.
Mé-eng	... fire-light.
Mé-ul	... flame.
Mé-tser	... a torch.
Mei-tú	... to light fire.
Mei-tsem	... to blow fire.
Mei-hol	... charcoal.
Mei-ling	... embers.
Mei-váp	... ashes of pipe.
Mei-htei	... Muniporee.
Mei-tul	... a steel used to strike fire.
Mei-tul-bom	... a tinder box.
Mei-boh	... tinder.
Meng	... to wake (active form).
Mí	... man.
Mí-pá	... a male.
Mí-bring	... a person.
Mí-tsúal-pá	} ... a quarrelsome or foolish
(masc.)	
Mí-tsúal-nú	} ... person.
(fem.)	
Mí-ah	... a fool.
Mí-dawt	... a liar.

Mí-dzeb	... a prevaricator.
Mí-hlep	... a cheat.
Mí-búm	... a knave.
Mí-rúk	... a thief.
Mí-dang-pakat-al	... any other person.
Mí-rún	... ruin, destruction.
Mín	... me.
Mít	... the eye.
Mí-ko	... the eyebrow.
Mít-vun	... the eyelid.
Mít-kow-tlang	... the brow.
Mít-del	... blind.
Mít-mú	... the eyeball.
Mít-hmúl	... the eyelash.
Mírang	... a Mugh, Burman.
Moy	... pretty, fit.
Mong	... much.
Mong	... down-stream.
Mong	... the buttocks, rear part.
Mun	... to seize, catch hold.
Mú	... to repose, lie-down.
Mú-ul-puf	... a mountain.
Mú-tscnak	... sleepy.
Mút	... sleep.
Mú-nghil	... to be asleep.
Mú	... kernel, stone.
Mút-hmún	... sleeping place.
Mún-píah	... a besom, broom.
Mún-píah	... to sweep.
Már	... face, mouth.
Mul	... a grain.
Mul-puf	... the thigh.

N.

Naopang	... child.
Naopang-lai	... childhood.
Nao	... younger brother.
Ná	... to hurt, pain.
Nár	... snow.
Nang-reng-in	... together.
Nakiua	... presently.
Nakin-hnua	... by-and-bye.
Nawt	... to rub, scrub.

Nem	... soft, fine in texture.	Nú-tloy	... a married woman.
Nen	... with.	Núta	... brother-in-law.
Nei	... to get, obtain.	Núi	... to laugh.
Ngá	... to possess.	Nuktípa	... day after to-morrow.
Ngáh	... fish.	Nuktúka	... to-morrow.
Ngáh-sha	... fish-flesh.	Nukúma	... next year.
Ngáh-kwai	... fish-hook.	Nungma	... you.
Ngah-kwai-ngúl	... fishing rod.	Nungma-tá	... yours.
Nghak	... to wait.	Nung	... to awake.
Nghawng	... the neck.	Nqk-dzan	... to-night.
Ngai-túa	... to consider, think, remember.	Nuktíp-dzan	... to-morrow night.
Ngai	... desire, pleasure.	Num	... to push.
Ngai	... a sweetheart.	Num	... to stink.
Ngai-loh-vey	... never..	Nú-ai	... to brush, rub.
Ngoi	... to listen.	Nwum	... to wish.
Ngoi-reng	... to remain silent, attentive.		O.
Ngo	... white.	Oi	... to believe.
Ngtr	... to growl.	Om	... to be, have, remain.
Ngún	... a sort of bracelet.	Om-loh	... is not, have not.
Ngúk	... to grunt.	Om-hrí	... stop, stay.
Ngum	... to dare.	Omna	... residence, abiding place.
Ní	... day, the sun.	Om-dzí	... meaning.
Ní	} ... yes (abbr. ení).	Ong-púar	... goitre.
Ní-ey			P.
Ní-loh	... no.	Pá	... father.
Ní	} ... aunt.	Pá-tloy	... a married man.
Nin		Pasal	... husband.
Nimina	... yesterday.	Pa-tchia	... poor.
Ni-tsari	... a week.	Pakat	... one.
Ní-tin	... daily.	Pahní	... two.
Ní-leng	... all day.	Patúm	... three.
Nimín-dzan	... yesterday night.	Palí	... four.
Nimín-pia	... the day before yesterday.	Pa-ngá	... five.
Ní-tlagh	... sun-set.	Parúk	... six.
Ní-hliep	... an umbrella, sun-shade.	Pasari	... seven.
Nikúm	... last year.	Pariék	... eight.
Nichina	... before.	Pa-koa	... nine.
Nilovin	... annoyed, angry.	Pai-lung	... a sort of basket.
Nopuí	... a wife.	Pai	... to throw away, abandon.
No	... a cup.	Pai-hol	... cowries.
Nú	... mother, feminine affix.	Pakat-al	... anyone.
Núla	... a young girl, a maiden.		

Pán-dum-ná	...	wound healing.
Pán	...	a wound.
Pang	...	body.
Par	...	a flower.
Par-vá	...	a pigeon.
Patien	...	evil spirit.
Pawna	...	outside.
Pawlai	...	interpreter.
Paw-tcha	...	to explain.
Pé	...	to give.
Pé-kír	...	to give back, return.
Pem	...	to migrate.
Phák	...	overtake.
Phal	...	to permit, allow.
Phar-vai	...	an oar.
Phel	...	to loose, let go.
Phúm	...	to capsize, overturn.
Phúm	...	a grave; to bury.
Phún	...	to plant.
Phút	...	scurf.
Pí	...	a grandmother.
Ping	...	to close.
Pilang	...	a bottle.
Poi	...	the tribes that wear their hair in a knot on the forehead.
Poi	...	to spoil.
Pol	...	to mix, mingle.
Pom	...	to embrace, take hold of.
Pom	...	to obey, observe.
Potet	...	to tear.
Púi	...	big.
Púi	...	to help, assist.
Púk	...	to borrow.
Púi-tiem	...	an exorcist.
Púm	...	the stomach.
Pún	}	...
Púng		
Pún-tír	...	to assemble.
Púk-tír	...	to lend.
Púrhin	...	the pulse.
Pú-un	...	cloth.
Pú-un-sen	...	petticoat.

Pú-un-hpa	...	a bed.
Pun	...	thin.
Pung-tchung	...	pettish.
R.		
Rá	...	fruit.
Rai	...	pregnant.
Rák-dzu	...	spirits, alcohol.
Rál	...	war, enmity.
Rál-ha	...	to fight.
Rál	...	side.*
Rál-veng	...	a sentry.
Ram	...	jungle, country.
Ram-tacúak	...	hunting.
Rántung	...	insect.
Ráp	...	the shelf over the fire.
Ráp	...	to tread.
Rei	...	delay, slowness.
Rem	...	friendship, peace, agree- ment.
Reng	...	to remain.
Reng-tuk	...	the beginning.
Reng-hín	...	always.
Rep	...	to dry.
Rí-el	...	hail.
Riek	...	to stay.
Ríb	...	noise.
Ril	...	entrails, bowels.
Ril-tum-buk	...	to hunger.
Ril-rú	...	to ponder, have a mind.
Ring	...	to think, believe.
Ring-tuk	...	loudly, beginning.
Ring	...	throat.
Rim	...	smell.
Rol-har	...	young.
Ron-hon	...	to bring.
Ron-dzon	...	to carry off.
Rúa	...	rain.
Rúa-shúar	...	to rain.
Rúak	...	to empty, discharge.
Rúa-mál	...	rain-drop.
Rúk	...	to whisper, to steal.

* Tsaw rála, on that side.

Rúi	... to be drunk.
Rúl	... a snake.
Rúm	... to groan.
Rum	... to attack, war.

S.

Sá	... to sing.
Sa-dzú	... a rat.
Sa-hríek	... grease, oil.
Sá-káp	... game (wild).
Sadzúk	... a stag.
Sakí	... a deer.
Sadzúk-shuar.	... The stag's fall; Utan Chatra.
Samat-dot	... Kassalong bazaar.
Sakúp	... a porcupine.
Savom	... a bear (large species).
Samong	... a bear (small species).
Sapherik	... a tick.
Savá	... a bird.
Sava-bub	... a bird's nest.
Sava-hmúl	... feathers.
Sakei	... a tiger.
Sai	... an elephant.
Sai-htí	... big beads (large bead necklace.)
Sai-tsik	... to whistle.
Sciel	... a gayal, <i>bos-gauros</i> .
Seybong	... a cow.
Sheng	... to gather up.
Shá	... to fell, cut, build.
Shéy	... to bite.
Sha-nghah	... fish-flesh.
Sha-doi-úm	... a bottle.
Shin	... to bring, take away.
Shin } Shil }	... to put on, wear, to rub.
Shoy	... to say.
Shoy-ngil	... to correct.
Shon	... inside.
Shú	... to wash.
Sik	... to pinch.
Sillai	... a gun.

Sillai-hlo	... gunpowder.
Sukkur	... a horse.
Suk	... to seem.
Sul	... a captive, a slave.

T.

Tá	... (possessive affix).
Tá	... to cut, hack.
Tá	... to weave.
Táh	... a vein.
Tám	... to claw.
Taima	... diligence.
Tánkanga	... rich, wealthy.
Tán	... for.
Tál	... to kill.
Táp	... to weep.
Tár	... old.
Tát	... to sharpen.
Tatchía	... lazy.
Taut	... tight, close-fitting.
Tawg-lek	... moderately.
Tawg	... to meet.
Tawp	... to conclude.
Tchá	... to give news, to inform.
Tchabet	... a burr.
Tchakai	... a crab.
Tchang-khen	... a popgun.
Tchán	... equal.
Tchát	... to break (as rope).
Tchang	... watching.
Tchaw	... food, cooked rice.
Tchaw-fák	... a meal.
Tchaw-fák-hmá	... morning.
Tchaw-fák-hún	... noon.
Tchaw-fún	... cooked rice gathered up in a leaf.
Tchaw-ei	... a dinner, repast.
Tchaw-hmet	... the vegetables, meat, &c., accessory to the main staple, rice.
Tchaw-tchúm	... to cook food.
Tchét	... to spoil.
Tchép-tchúm	... to cut with scissora.

Tchem	... a knife, a <i>dao</i> .	Tih	... blood.
Tchem-tey	... a small knife.	Tim	... a needle.
Tchép	... to cut.	Til	... testicle.
Tchel	... to take hold, grasp.	Tiow	... sand.
Tcheng	... lock of gun.	Tí-lé-tek	... to squeeze.
Tchír	... to count, reckon.	Tlá	... the moon, a month.
Tchí	... seed, clan.	Tlá	} ... to let go.
Tchím	... to break through.	Tlá-tek	
Tchín	... to close.	Tlá-ráo	... the soul.
Tchium	... inordinately, extremely.	Tlá	} ... to fall.
Tchik	... pitted, dented.	Tlágh	
Tchím-bal	... rainbow.	Tláng	... a hill.
Tchoy	... to lift, raise.	Tlángval	... a youth, bachelor.
Tchok	... to stir, move.	Tlán	... to run.
Tchol	... a radish.	Tláng	... edge.
Tchúm	... a cloud, mist.	Tláng	... underneath, below, down.
Tchúk	... to peck.	Tláng-lam	... downwards.
Tchúm-dzing	... morning mist.	Tláng-lam	... the west.
Tchúk-tua	... a joint.	Tlán	... after.
Tchúng	... on top.	Tlágh-tleng	... exchange.
Tchhúm	... to sever.	Tláp	... to fold.
Tchúa	... free.	Tlaw-vák	... kick.
Tchúa-tír	... to release.	Tlabúnga	... Demagree.
Tchul	... forehead.	Tlai-lama	... evening.
Tchúng-tchúng	... altogether, entirely.	Tlem	... a little.
Tchún	... to cast (metal).	Tlemtey	... very little.
Tchwut	... the floor.	Tleng	... to arrive.
Té	... to measure crosswise.	Tleng	... exchange.
Tek	... a thunderbolt.	Tleng	... during.
Tép	... to co-habit.	Tlé	... to blow (as wind).
Tet	... to tear.	Tleng	... a plate.
Tí	... to do, say.	Tlep-tchúm	... to cut, saw.
Tikoi	... to bend.	Tlí	... wind.
Tikám	... Chukma tribe.	Tlip	... a stinging fly, horse-fly.
Tí-tuk	... exactly.	Tliak	... to break.
Tí-búr	... woman's pipe.	Tlo	... to weed, clear.
Tium	... promise.	Tong	... language, speech.
Tí-ung	... a stick, staff.	Ton	... to tie, bind.
Tiem	... to know, be acquainted with.	Ton-htú	... a tale, story.
Tía	... like, as.	Tong	... a cubit, to measure by cubits.
Tilret	... India-rubber.	Toh	... to sprout.
Tin	... nail of the hand.	Tsá	... an animal.

Tsa-ngbul	... wild boar.	Tsil	... to wash face.
Tsada-tel	... a cigar.	Tsum-túm	... hair-knot.
Tsát	... to chop.	Tsum-dzai	... a single hair (compare La-dzai and dzai).
Tsák-lám	... east, above, up.	Tsú-al	... fault.
Tsamat-dor	... Kassalong.	Tsúk	... to wash.
Tsaw	... that.	Tsúk	... a pestle.
Tsaw-hting	... ginger.	Tsúm	... a mortar.
Tsang	... bread.	Tú	... who.
Tsci-bai-búk	... to salute.	Túak	... to breathe.
Tsci	... salt.	Tú-má	... no one.
Tschúm	... goods, merchandize.	Tú-hmun	... nobody.
Tschúm-dawng	... merchandize, to trade.	Tú-pók	... any one.
Tschier	... an oath.	Tú-tin	... every one.
Tschier-tsám	... to swear.	Túh	... to sit.
Tschúm-púk	... to borrow.	Túkina	... to-day, just now.
Tscúak	... out.	Túi	... water.
Tscúak-tí	... to put out, eject.	Túi-puí	... a river.
Tschúm	... to cook, distil.	Túi-hal-buk	... to thirst.
Tschub	... not.	Túi-shúar	... waterfall.
Tschún	... day as opposed to night.	Túi-sa-tél	... a turtle.
Tschú-nga	... within.	Túi-kúr	... a well.
Tschom	... ten.	Túi-hál	... thirst.
Tschang	... a thousand.	Túi-ek	... rust.
Tschem	... to blow with the mouth.	Túi	... excellent.
Tschím	... the south.	Túi-bléo	... to swim.
Tschúng	... to pour.	Túi-kúk	... Típra tribe.
Tschún	... to spear, stab.	Tuk	... true.
Tschung	... to grow.	Tukmeo	... faithful.
Tsér	... lime, lemon.	Túkvér	... a window.
Tsér-tlúm	... orange.	Túk-tin	... every day.
Tsem	... to divide.	Túkum	... nape of the neck.
Tshúm	... to make ready.	Tum	... much.
Tshúm-sha	... ready.	Tún-tleng-in	... at the present time.
Tshiém	... to prepare, cure.	Túna	... now.
Tsbá	... flesh, meat.	Túm	... to play on an instrument.
Tshat	... to find.	Túm	... to want, wish.
Tshé	... to seek.	Tul	... even.
Tsoy	... to shake.	Tup	... fireplace.
Tsum	... hair.	Tú-pók	... any one.
Tsum-dziel	... to knot the hair.	Túp	... to sow.
Tsum-túak	... to become grey-haired.	Tun	... to decapitate.
Tsum-khúi	... a comb.	Túmbúng	... half (cloth.)
Teik-teíl	... a sort of umbrella.		

Twei-twei	... quickly.	Vák	... a pig.
Twfh	... mend, sew.	Vai-vút	... dust.
	U.	Van	... the sky, heavens.
U	... elder brother or sister.	Vandú-ai	... unlucky.
U-nao	... relative.	Vanei	... fortunate.
Ui	... a dog.	Vana-dzel	... unfortunate.
Ui-púm	... Oheepoom, (name of a hill, the dog's grave.)	Vana-nghúr	... thunder.
Ul	... to be salt.	Vang	... on account of, because.
Ui	... to forbid.	Vang-vúat	... a leech.
Um	... to hunt, pursue.	Vé-vé	... together.
Ur	... anger.	Vel	... to beat.
Uírey	... adulteress.	Vei	... the left.
Upá	... elder.	Vek (affix)	... all.
	V.	Veng	... to watch.
Vá	... to go (aux.)	Véng	... a small village, hamlet.
Vá-lá	... go bring.	Vér	... very.
Vá-lút	... go enter.	Vír	... to revolve.
Vaibél	... a tobacco pipe.	Vít	... to bore the ears, to cut.
Vai-blo	... tobacco.	Voi	... a time.
Vai	... foreign.	Voi-kat	... once.
Vai-mim	... Indian corn.	Voina	... to-day.
Vai-tawk-tlá	... a goose quill.	Voi-dzana	... this night.
Vai-hto-len	... a mosquito curtain.	Von	... the belly.
Vai-rung	... a paddle.	Von-ashúar	... diarrhoea, purging.
		Vot	... to scatter.
		Vus	... to beat.
		Vúr	... to snow.

ENGLISH-DZO.

[ABA—ANT]

A.

Abandon	... kul-shun; pai.
Above	... tsáklám.
Abuse, to	... how.
About	... ahtawk-fung.
Acid	... htúr.
Acquainted, to be	... tiem; hmél-hriet-anei.
Acquaintance	... hmél-hriet.
Account of	... váng-in.
Accurate	... adik, adsawn-tuk.
Ache	... htip.
Adulteress	... uírey, (no masc.)
Advice	... fai-ib; htú-rú-ut.
After	... tlán.
Again	... kír; lé (affixes).
Agent	... kawbul.
Ague	... tlún.
Alike	... hmún-kat; ang.
All	... adzá; vek (aff.); dzong (aff).
All day	... ní-leng.
All night	... dzán-khú-ai-in.
Allow	... phál.
Alone	... atchang; abrang; mai.
Along with	... atél; hnéna.
Altogether	... tchúng-tchúng.
Always	... khú-ai-in; fo (aff); reng; reng-htín.
Amber	... koé-núr.
Amber necklace	... htí-hná.
Among	... dzíng-un.
Anxiety	... lúng-ngai.
Animal	... tsá.
Ant (small black)	... fang-hmír.
Ant	... ling-kin.
Ant's nest	... ling-kin-búh.

[ANG—BAM]

Angry	... htín-úr; nilovin.
Ankle	... hpé-mít.
Annoy	... há-tír.
Any	... engma.
Any other person	... mí-dáng pakát-al.
Anywhere	... koya-pók.
Anyhow	... abúl alér.
Anything	... eng-pók.
Anytime	... eng-tí-ká-má.
Anyone	... tú-pók.
Ape	... dzong.
Appearance.	... abmél.
Arm	... bán; kúrkyt.
Arm-pit	... dzák.
Arrive	... tleng; bun.
Arrow	... ltul.
As	... apíung; tia.
Ascend	... lawn.
Ashes	... avút.
Ashes (of pipe)	... méi-váp.
Ask	... dzawt; dil.
Aspect	... ahmel.
Assemble	... pún-tír.
Assist	... khá-puí; puí; tchan.
Assembly	... apún.
Aunt	... ní; nin.
Awaken v. a.	... kai-tao.
Awake	... aveng, ameng.
Awake, to	... nung, meng.
B.	
Bachelor	... tlángvái.
Backbone (the)	... dzáng rúk.
Back, the	... hnúng.
Bad	... a-htá-loh; atchia.
Bamboo	... mao.

Bank (shore)	... hnăt.	Boar (wild)	... tsa-nghul.
Bag	... ibtey.	Bone	... a-rük.
Bazar	... dot.	Border (edge)	... hmoť tláng.
Basket	... { hrai; pai-lúng; durrún; em.	Borrow	... tshúm-púk; púk.
Bathe	... in-búal.	Bore (the ears)	... vít.
Bat	... bág.	Bosom	... hnú-tey.
Bear, s. (large)	... savom.	Bottle	... shadoi-úm; piláng.
Bear, s. (small)	... samong.	Bow	... htul-ngúl.
Bear (bring forth)	... hríng.	Bowels	... ril.
Beard	... khabey-hmúl.	Box (musical)	... dar-hla-shatai.
Beat	... vel; vúa.	Bracelet	... htí; ngún.
Because	... vang-in; chú-vang-in.	Brass	... dar.
Beckon	... dzap.	Bread	... tsáng.
Bed	... pú-un-phá.	Breadth	... atoi.
Bed-room	... khúm.	Break (shatter)	... ké; tí-ké.
Beer	... dzú.	Break (as rope)	... tchát.
Beer-pot	... dzú bel.	Break (snap as stick)	... atliék.
Before	... nichina.	Break through	... tchím.
Before (in front)	... hmá-shá.	Breast	... awm.
Belly	... von.	Breathe	... tschem; túak.
Belch	... ír.	Breath	... htowk.
Behind	... hnúng-láma.	Breadth	... avang. [tschin.
Believe	... oi; ríng.	Bring	... válá; hon; ron-hon;
Below	... tláng; hnoy.	Bring forth	... apieng.
Bend	... tí-koy.	Broad	... aváng.
Beneath	... kaw-lai-un.	Brother (elder)	... ú.
Bengallee	... koth.	Brother (younger)	... nao.
Besom	... mún-píah.	Brow	... mít-kow-tlang.
Bind	... ton.	Brother-in-law	... núta.
Bird	... savá.	Brush	... nú-ai.
Bite	... shé; atscét.	Build	... shá.
Bitter	... akhá (Burmese.)	Bunjogee	... Poi.
Big	... pui.	Burn	... bal; kang.
Blacksmith	... htír-tscher-tiem; htír-deng.	Burr	... tchabet.
Black	... aháng; háng-tuk.	Bugle	... dat-loy.
Blood	... tih.	Bugler	... dar-loy-túm.
Blind	... mít-del.	But	... loh-chú.
Blow	... htawk; tlé; tscem.	Buy	... lei.
Blue	... adúm.	Button	... { koth-chil-ná. koth-soi-na.
Boat	... lóng (Burmese.)	Button, to	... chil.
Body	... páug.	By degrees	... dzoi-in; deow-deow.

C.			
Call	... kao.	Cold	... ashik.
Can	... htei.	Cold (as steel)	... avut ; avaw.
Carry	... hpúr.	Cold (to catch)	... hri-tláng.
Carefully	... hta-tuk-in.	Comb v.	... khuí.
Cast away	... pai.	Come out	... lo-tscúak.
Captive	... sul.	Conclude	... dzow-tír ; tawp.
Case (judicial)	... htú-phoi.	Content	... alom ; lúng-oi.
Capsize	... phúm.	Conceal	... khúm.
Cap	... lú-khúm.	Cook	... hmin ; tsekhúm.
Cat	... dzawtey.	Cough	... khúk.
Catch hold	... mun.	Count	... tchír.
Cast (metal)	... tchún.	Correct	... shoy-ngil.
Certainly	... matei-lo-vin.	Crouch	... hpek.
Cease	... báng.	Cross roads	... lám-htwum.
Cavity	... khor ; kúr.	Cotton	... lá.
Charcoal	... mei-hol.	Cotton-thread	... lá-dzai.
Cheat s.	... mí-hlep ; mí-búm.	Cotton-gin	... lá-bér.
Cheek	... bí-ung.	Cotton-spindle	... hmuí-htul.
Chief	... lál.	Cotton-flower	... lá-pár.
Child	... nao-pang.	Cotton seed	... lá-mú.
Chilly	... avut ; avaw.	Cotton winder	... lá-kyt.
Chin	... khabey.	Cotton shrub	... lá-kúng.
Chop	... tchát.	Cool	... ndai.
Clear v. a.	... lo-vát ; tlo.	Coarse	... khaóp.
Clip	... tchep.	Cock crow	... ar-kúong.
Chicken	... at.	Cock	... ar-pá.
Chukma (tribe of)	... Tikám.	Cock (of gun)	... alipui.
Cigar	... tsada-tél.	Cock's comb	... ar-cháong.
Clan	... atchí.	Cow	... sey-bong.
Clap	... ben.	Cowries	... pai-hol.
Clamber	... lawn.	Cohabit	... tép.
Claw, to	... ham ; tam.	Cramp v. "	... khúm.
Clench (the hand)	... búm.	Crow s.	... cho-ák.
Climb	... lér-lawn.	Cover	... khúm.
Cloud	... tchúm.	Crooked	... akoy.
Close v. a.	... tsúm : ping ; tchhín ;	Cut	... dzai ; tá ; tchép ; vát.
Cloth	... pú-un. [del.]	Cut down (as tree)	... shá ; kí.
Coat	... korb.	Cut (with scissors)	... tchép-tchám ; dzei-tchum.
Comb	... tsum-khúi.	Custom	... dán.
Complete	... akim ; dzow. [kul.]	Cup	... no ; dzuno.
Come	... hawng ; lo-hawng ; lo-	Cubit	... tong.
		Customary	... htieng.

D.

Dance	... lom, lám.
Dare	... ngum.
Darkness	... ahtim.
Daughter	... fánú, afánú.
Day	... ní, tsehún.
Dawn	... kúavár.
Daybreak	... khovár.
Dead	... hti-tá.
Dance (of young people)	chai.
Decapitate	... tun.
Deer	... sakí.
Delay	... rei.
Deaf	... beng-athey.
Demagrees	... Tlabúnga.
Destruction	... mí-rún.
Desire	... ngai.
Devil	... patien.
Dhotee	... hren.
Diligence	... taima.
Diarrhoea	... von-ashúar.
Diligent	... a-htä-bto.
Difficult	... ahár.
Die	... hti.
Disagree	... in-el.
Different	... adáng.
Dirty	... abul; bul-hlo.
Distil	... tsehúum.
Divide	... tsem; in-tsem.
Divorce	... amák.
Do	... tí; tshium. *
Dog	... úi.
Dog's bark	... abowk.
Dog's grave	... Úi-phúm.
Door	... kong-kár.
Down	... tláng; tlang-lam.
Down-stream	... mong.
Dream	... máng.
Drunk, to be	... ruí.
Drink	... in; dzú.
Drop	... amál.
Dry	... ahúl; aro.

Drum

Dust

Dye

... khúong.
... vai-vút.
... hlo; dung-ek.

E.

Ear

Earring

Earth

Easy

Eat

Early

East

Egg

Eight

Eighty

Elbow

Edge (of knife)

Edge

Elder

Elephant

Eleven

Embers

Empty

Embrace

Enceinte

Enough

Enmity

Enter

Entire

Entrails

Evening

Even

Everything

Except

Exchango

Everyone

Every day

Extensive

Exorcist

Expensive

Extinguish

Explain

Equal

... bég.
... bég-bey.
... lei.
... ahol.
... ei.
... dzínga.
... tsák-lám.
... artúi.
... pariek.
... tschom-riek.
... kiew.
... hmá.
... hmor; tlang.
... ú-pá.
... sai.
... tschom ley pakát.
... mei-ling.
... rúak.
... pom; bán.
... rai.
... khai-tawk.
... dao.
... lú; aválú.
... akim.
... ril.
... tlai-láma.
... tul.
... eng-kim; htú-um.
... lob-chú.
... tleng; tlagh-tleng.
... tú-tin.
... túk-tin.
... adzow.
... púi-tiem.
... a-logh.
... htí-tír.
... paw-tcha; hriet-tír.
... tchan.

Exactly	... tí-tuk ; adzawn.
Expose	... blím.
Excellent	... atúi.
Eye	... mít.
Eye-ball	... mít-mú.
Eye-brow	... mít-ko.
Eyelash	... mí-bmúl.
Eyelid	... mít-vún.

F.

Face	... hmai.
Fall	... atlú ; tlágh.
Faithful	... tuk ; tukmeo.
Far	... blá.
Fat	... ahtao.
Fatigue	... ahá.
Fault	... tsú-ul.
Female	... nú (affix).
Fear	... hlow.
Feather	... sava bmúl.
Festival	... dzú-dzú.
Fell	... kí ; shá.
Find	... tshar.
Five	... pangá.
Fifteen	... tshom ley pa-ngá.
Fifty	... tshom-nga.
Fight	... rá-l-htá.
Fine (in texture)	... aném.
Finger	... dzúng.
Finger-nail	... tin.
Finish	... dzow.
Fire v. a. (a gun)	... káp.
Fireplace	... tup.
Fireshelf	... ráp.
Fire v. a. (a júm or grass)	... hál.
Fire v. a. (to light)	... mé-tú.
Fire, to blow the	... mei-tseem.
Fire-light	... mei-eng.
Fire s.	... mei.
Fish	... ngah ; sha-ngháh.
Fit	... moy.
Fish-hook	... ngah-kwai.

Fishing-rod	... ngah-kwai-ngúl.
Flame	... mé-ul.
Flabby (loose)	... avwai ; adzúr.
Flesh	... atí ; shá.
Flint	... kawlung.
Floor	... tchwut.
Flower	... pár.
Fly s.	... hto.
Fog	... tchúm ; tchúm-dzing.
Foot-lame	... ké-abai.
Food	... tchaw ; tchaw-fák.
Fool	... mí-ah ; mí-tsúal.
Foot	... ké-pá.
Footstep	... ahná.
Footprint	... ahniak.
Footfall	... ké-tsech-rí.
For	... atán ; tán.
Forbid	... uí.
Follow	... dzuí.
Foreign	... vai.
Fold	... tlep.
Fort	... dai-p uí.
Forefinger	... dzúng-tchul.
Forehead	... tchul.
Forget	... hté-nghil.
Forge (iron)	... tshér.
Forty	... tshom-lí.
Four	... palí.
Fourteen	... tshom-ley-palí.
Fowl	... ar.
Formerly	... hmána.
Fortunate	... vanei.
Free v. a.	... tchua-tír.
Friend	... a-htien.
Frown	... achúar.
Fruit	... rá.
Front (in)	... hmá-shá.
Friendship	... rem.

G.

Game (wild)	... sakáp.
Gape	... hám.
Gather up	... asheng.

Gently	... dzoi-in.
Gecko (lizard)	... tchok-ey.
Get	... nei.
Get-up	... hto.
Give	... pé.
Give back	... pé-kír.
Ginger	... tsaw-htíng.
Girdle	... kong-fen.
Giddy	... lú-hai.
Go	... kul.
Goat	... kel.
God	... Kuaváng.
Good	... a-htá.
Go and return	... akul-akír.
Gold	... shóna (Hind).
Gong	... darkúang.
Goods	... tshúm.
Grain (single)	... mal.
Grandmother	... pí.
Grasp	... mun; tchel; búm.
Great	... alien.
Grey, to become	... tsum-túak.
Grass (big)	... dí.
Grandfather	... pú.
Grandson	... túb.
Goose	... vátawk.
Green	... eng.
Groan	... rúm.
Grease	... ahtao.
Growl	... angúr.
Grow	... tschung; toh.
Grunt	... ngúk.
Gums, the	... há-hní.
Gun	... silai.
Gunpowder	... silai-blo.
Guest-house	... dzál-búk.
Guyal (bos Gauros)	... sciel.
Goitre	... ong-púar.

H

Hail	... riel.
Hammer, to	... deng.

Hair	... tsum.
Hair-knot	... tsum-dziel; tsum-túm.
Half	... abung.
Half (equal shares)	... atchunvey.
Half (of cloth)	... túm-búng.
Hand	... kút.
Hang	... khai.
Happy	... alom; htín-htá.
Hard	... atchuk; akhaop.
Have	... om; nei.
He	... ama; he-bí; hé-mí.
Head	... lú.
Headache	... lú-ná.
Hear	... hré.
Heart	... htín; lúng.
Heavy	... arít.
Heaven	... ván.
Heel	... hpé-khong.
Help	... kha-puí; puí; teban.
Here	... héta; hé-láma.
Her	... ama.
Hide	... khúm; húp.
Hiccup	... ír-fiak.
High	... asháng.
His	... ama-tú.
Hip	... khel.
Horse	... sukkut.
Hookah	... dúm-do-úm.
Hot	... alúm; ashá.
House	... ín.
How	... engtingey.
How much	... engtchengey.
How many	... engjangey.
House platform	... ín-kót; lúkhá.
Housetop	... ín-tchúng.
Hole	... a-ong; khor; kúr.
Hundred	... jú.
Hold	... tchel.
Hunger	... ril-tum-buk.
Hurt	... ná.
Hunt	... úm; ram-tscúak.
Husband	... pasál.

I.

I	... keima ; koyma.
If	... fla ; tchéla.
Ill	... dam-lob.
Ill-natured	... htin-atchia.
Ill-fortune	... apoi ; vandúai.
In	... bí-un.
Insect	... ranúng.
India-rubber	... tilret.
Inside	... a-tschú-nga ; shón.
Inform	... tchá.
Interpreter	... pawlai.
Intoxicate	... rui-tír.
In vain	... mai-mai.
Indian corn	... vai-mim.
Invert	... lé-shey.
Iron	... htír.
Itch v.	... htak.
Idiot	... mí-ah.

J.

Joint	... tchúk-túa.
Joy	... lom.
Joom	... lo.
Juice	... ahnai.
Just now	... túkina.

K.

Kassalong n. p.	... Sámat-dot.
Karbaree	... kawnbul.
Kick	... tlaw-vak.
Kill	... htí-tír ; tál ; hlúm.
Kind (sort)	... hmún.
Kiss	... fawb.
Knee	... khúp.
Kneel	... hting-bhit.
Knife	... tchem-tey.
Knot	... abawk.
Know	... tiem.
Knuckle	... kút-tchang.

Kookie

Kúmf

... Dzo.

... Matú.

L.

Lame	... abai ; ké-búl.
Lamp	... kawnvát.
Land	... lei.
Language	... tong.
Large	... ahrol.
Last	... atawb.
Laugh	... núí.
Lazy	... tá-tchia.
Load	... búm-rúa.
Lead s.	... hát.
Leaf	... hná.
Leak	... fát.
Leap	... dzúang.
Learn	... dzír.
Leech	... váng-vúat.
Leg (lower part)	... el.
Leisure	... hmán.
Lend	... púk-tír.
Let go	... tchúa-tír ; tlá-tek ; phel.
Lemons	... tsér.
Left, the	... vei.
Length	... ashei ; adúng.
Liar	... mí-dawt.
Lie v.	... dawt ; dzeb.
Lie (to recline)	... mú.
Little	... atey.
Little by little	... déo-déo.
Lift	... tchoy.
Light (not heavy)	... adzang.
Light v. a.	... mei-tá.
Light s.	... avár ; mei-eng.
Lighten (flash)	... kawl-phé.
Lightning	... kawl.
Like	... ang.
Like this	... hétí-ang.
Lip	... hc.
Listen	... ngoi.
Lime (fruit)	... tsér-tlúm.

Little (quantity)	... tlem.
Loins	... kong.
Long	... ashei.
Lonely	... angul.
Look	... en.
Looking-glass	... dat-kla-lang.
Loop	... hruí-val.
Loose <i>v. a.</i>	... phél.
Lose	... bo ; hlo ; hné-loh.
Lost	... abotá ; ahlotá.
Loss	... abo.
Louse	... hrik.
Loudly	... ring-tuk.
Love	... kho-ngai.
Lover	... ngai.
Love-song	... len-lai-dzai.
Lock (of gun)	... tcheng.

M.

Maiden	... núla.
Maize	... vaimim.
Magio	... doy.
Matron	... nú-tloy.
Married man	... pá-tloy.
Married woman	... nú-tloy.
Marry	... pasal-nei ; nopusi-nei.
Mar	... tchet ; hpoi.
Make water	... dzúng.
Make ready	... tshium.
Male	... mi-pá ; pá (affix).
Man	... mí.
Manage	... tcbél.
Market	... dor.
Mature	... hmin.
Meaning	... om-dzí.
Measure <i>v. a.</i>	... khín ; tong ; hlám ; té.
Me	... mio.
Meal	... tcbaw-fak.
Meat	... tshá.
Medicine	... hlo.
Meet	... tawg.
Merchandise	... tshúm-dawng.
Mend	... twih.

Message	... dzú-ul-kow.
Mew	... hrám.
Middle	... alai.
Migrate	... pem.
Milk	... hnú-tey-tuí.
Mine	... koyma-ta.
Mirror	... dat-kla-lang.
Mire	... aten.
Mist	... tcbúm.
Mix	... pol.
Modest	... dzak.
Monkey	... dzong.
Monsoon	... súr-bún.
Month	... tla.
Mislaid	... ahlo.
Misfortune	... apoi.
Moon	... tlá.
Mole (a spot)	... kuavang tchin-tché.
Morning	... tcbaw-fák-hmá.
Morsel	... hráng.
Mother	... nú.
Motionless	... atchang.
Mountain	... tlang ; mú-ul.
Moustache	... hmuí-hmúl.
Mouth	... kum ; múr ; hmuí.
Move	... anghing.
Much	... dzawk ; tum ; mong ; tchium.
Mud	... lei-diak.
Mortar (for pounding)	... tsúm.

N.

Nail	... tin.
Naked	... arúak-in.
Name	... ahming.
Navel	... alai.
Nape of neck	... túkúm.
Narrow	... adzím.
Nasty	... atchia.
Near	... abnai ; kienga.
Neck	... nghawng ; ring.
Necklace	... sai-htí ; htí-tey.
Needle	... hri-ow ; tim.

Nest	... búb.
Net	... len.
Never	... ngai-loh-vey.
New	... a-htár.
News	... tcha ; dzúal-kow.
Night	... dzán.
Night (to-night)	... nuk-dzan ; dzanína.
Night (last)	... ní-dzan.
Night (yesterday)	... nimín-dzán.
Night (day before yesterday)	... nimín-pia-dzán.
Night (to-morrow)	... nuktip dzán.
Nine	... pakoa.
Ninety	... tschom-koa.

O.

Obey	... pom.
Obtain	... nei.
Observe	... pom ; dzui.
Oar	... parvai.
Oath	... tschier.
Odour	... arim.
Offer sacrifice	... htoy.
Oil	... sahriek.
Old (person)	... tat.
Old (thing)	... ahluí.
Once	... voikat.
One	... pakat.
Only	... mai.
Open, v.	... hong.
Open, to be	... honsai.
Orange	... tsét-tlúm.
Orphan	... fára.
Out	... tscuak.
Outskirts	... dai.
Outside	... pawna.
Overturn	... phúm.
Overtake	... phák.

P.

Paddle, s.	... vai-fúng
Pain	... aná.
Palm	... kút-pá.

Paper	... laishui.
Part	... hmún.
Parting (of hair)	... bári.
Path	... kul-kong.
Pare (the nails)	... hlep.
Peace	... rem.
Penetrate	... leng.
People	... mí-hring.
Penis	... dzang ; hnep-hnol.
Perspiration	... aklán.
Permit	... phál.
Pestle	... tsúk.
Pen	... vá-tawk-tlá.
Petticoat	... pú-un-fen.
Pettish	... pung-chung.
Piece	... abúng.
Pierce (the ears)	... ví.
Pigeon	... parvá.
Pig	... vák.
Pimple	... abawk ; pau-bawk.
Pinch	... sik.
Pipe (man's)	... vaibel.
Pipe (woman's)	... tibúr.
Pipes (musical)	... arau-tehem.
Pith	... adzik.
Pitted	... tchik.
Place, v.	... dá.
Place, s.	... omna ; hmún.
Plate	... darkleng ; kleng.
Plant, v	... ching ; phún.
Play (to sport)	... lom ; in-lom-lem.
Play (to make music)	... túm.
Policeman	... kotshen.
Ponder	... ril-rú.
Popgua	... tchang-khen ; ka-púp.
Possess	... ngá.
Porcupine	... sakúp.
Poor	... hnam-tschom ; pa-tch-
Portion	... hmún. [ia.
Possessed (by a spirit)	... dzawl.
Potatoe	... bál.
Potter	... bél-vua.
Pot (earthen)	... bél.

Pour	... htal ; tshúng.
Pound, <i>v.</i>	... deng.
Powder	... dzen.
Prawn	... kai-kúang.
Pregnant	... rai. [hnúa ; hnúnga.
Presently	... nakína ; nakín-hnúa ;
Pretty	... hmél-bhá ; moy.
Pretend	... déf.
Prevaricator	... mí-dzeb.
Price	... amán.
Prick	... tshún.
Prophet	... kuavang-dzawl.
Prisoner	... kul-buin ; sul.
Profit	... amun.
Promise	... tium
Proper	... adik.
Prove	... hril-fia.
Pull	... kai.
Pulse	... púrhin.
Purchase	... alei.
Purge	... von-ashúar.
Pursue	... fúm.
Push	... num.
Put	... dá.
Pumkin	... fang-hmá.
Put on	... kai ; shil ; shin.
Put out (eject)	... tscnak-tír.

Q.

Quarrel	... in-tsúal.
Quick	... twei-twei.
Quarantine	... a-tshet.

R.

Radish	... tchol.
Rainbow	... tchhím-bál.
Rain, <i>s.</i>	... rúa.
Rain, <i>v.</i>	... rúa-shúar.
Rain-drop	... rúa-mál.
Raise	... kang ; tchoy.
Rape	... atí-loi.
Rat	... sadzú.
Raw	... abel.

Ram	... bérám-pá.
Read	... dziek.
Ready (to be)	... in-tsiem ; tshium-sha.
Ready (to make)	... tshiem.
Reap	... á.
Reckon	... tchír.
Recollect	... ril-rú ; ngai-túa.
Red	... ashen.
Reeds	... hpai.
Relation	... únao ; lai-tchí.
Release	... tchúa-tír.
Remain	... om ; reng ; riek.
Remembrance	... htin-lúng.
Remember	... ngai-túa.
Repose	... mú.
Return	... alokít.
Revolve	... vír ; hét.
Rice	... bú.
Rice (husked)	... bú-fai.
Rice (cooked)	... bú-fang.
Rice (as seed)	... bú-tchí.
Rice (in a parcel)	... tchaw-fún.
Rice (a meal of)	... tchaw-fák.
Rich	... tankanga.
Right (the)	... ading.
Ring (for the finger)	... dzúng-bún.
Ring <i>v.</i> (to put on)	... bún.
Ripe	... ahmin.
Rise	... hto.
River	... tuí-puí.
Road	... kul-kong ; lám.
Roast	... hem.
Roll	... brú-ul.
Roof	... fu-tchúng.
Room	... bunglai.
Root	... dzúng ; búl.
Rope	... hrúi.
Rot	... atoy.
Rough	... a-htap.
Round	... abí-ul.
Rub	... nuai ; nawt ; shil.
Run	... tlan.
Rusty	... tuí-ek.

S.			
Salt, <i>s.</i>	... tsef.	Shut	... kát.
Salt (to be)	... ul.	Short	... atoy.
Salute	... taci-bai-búk.	Sick	... dám-loh.
Sand	... tiow.	Sides	... dzáng.
Sacrifice (to offer)	... htoy.	Side	... khing; ral.
Sap	... hnai.	Silent (to be)	... ngoi-reng.
Saw	... hlep-tehhúm.	Sing	... hlá-sá.
Say	... shoy.	Since	... chen.
Scanty	... avang.	Sister	... fatnú; ú.
Scatter	... vor.	Single	... dzai.
Scissors	... bák-tehai-jé.	Sink	... lét.
Scar	... pún-dum-nú; atar.	Sit	... túh.
Scout	... entlú.	Six	... parúk.
Scratch	... hí-et.	Sixty	... tschom-rúk.
Scurf	... phút.	Sixteen	... tschom-ley-parúk.
Search	... dzong.	Skin	... avún.
Season	... ahún.	Sky	... ván.
Seam	... atoi.	Slanting	... hér.
Seem	... suk.	Slave	... sul.
Seer	... kin.	Sleep	... mú-nghil.
Seed	... tchí; mú.	Sleepy	... mú-tscuak.
Seize	... mun.	Slippery	... anal.
Sell	... bral; dzú-ur.	Slow	... rei; dzoí.
Sentry	... ral-veng.	Slowly	... dzoí-in; rei-tuk.
Send	... kul-ti; hton.	Sleeping-place	... khúm; mút-hmún.
Separate	... hten; in-hten.	Small	... atey; tey-tuk.
Sew	... túih.	Small-pox	... dzong-hrí.
Sever	... techhúm.	Smear	... huoy.
Service	... hlaw-tlo.	Smell <i>v.</i>	... hním.
Serve	... hlaw.	Smell <i>s.</i>	... arim.
Seven	... pasari.	Smoke (tobacco)	... dzu.
Seventy	... tschom-sari.	Smoke, <i>s.</i>	... mei-koh.
Seventeen	... tschom ley pasari.	Smooth	... anal.
Sheep	... béram.	Snake	... rúl.
Shampoo	... hmet.	Snow	... vúr.
Shade	... hlim; hmong-ler.	Snow, <i>v.</i>	... nar.
Shadow	... hmong-lér.	Sow, <i>v.</i>	... túp.
Shendú (tribe of)	... Lakér.	Soft	... anem.
Shake	... hting; tsoy.	So	... hetiang.
Shoulder	... kaokí.	So many	... heti-chen.
Show	... hmú-ti.	So much	... chu-tí-ja.
Sharpen	... tát.	Something	... englo-tul.
		Son	... afá-pá.

Song	... blá.
Sorrowful	... lúng-ngai.
Sort	... hnam ; hmún.
South	... tachim.
Soul	... tlarao.
Speak	... bril.
Spear, s.	... fei.
Spear, v.	... tschún.
Spike	... fúng.
Spirits	... rák-dzú.
Speech	... fong.
Spoil v.	... hpoi.
Split	... blai.
Splinter	... ahling.
Spread	... hpá.
Sprout, v.	... toh.
Spoon	... si-un.
Squeeze	... tí-lé-tek.
Square	... kí-lí.
Staff	... tí-ung.
Stand	... ding.
Stand erect	... fúk.
Stab	... tschún.
Staunch (to stop)	... bang.
Stay	... om ; om-hrí.
Steel	... htír-tek ; mei-tul.
Stag	... sa-dzúk.
Steal	... rúk.
Stick	... tí-ung.
Stir	... tohók.
Stink	... anum.
Storm	... kúa-dír.
Story	... hton-hnú.
Stockade	... kúl-puí.
Stone	... lúng.
Straight	... angfl.
Strike	... tchúm ; vúa.
String	... hruí.
Strong (as liquor)	... atúr.
Strength	... htáh ; atchuk.
Stroll	... leng.
Surely	... matei-lovin.
Sufficient	... kim.

Stuff in	... bát.
Sulphur	... kát.
Swear (an oath)	... tchiet-tsám.
Swear, v.	... tsam.
Sweet	... atlúm.
Sweetheart	... ngai.
Sweat	... aklán.
Swim	... túi-bleo.
Syphon	... don-kou.

T.

Tail	... amei.
Take	... lá ; kul-puí.
Takeaway	... shin ; kul-puí.
Take hold	... pom ; tchel.
Tall	... ashang.
Tax	... leiba.
Tear (to rend)	... tet ; potet.
Tear s. (of the eye)	... mit-tuí.
Teach	... dzír-tir.
Teeth	... há.
Telescope	... dát-tchem-htei.
Testicle	... til.
Than	... ai-in ; hnek-in ; ai-chu-an ; ai-shón.
That	... lí ; kbá ; tsaw.
There	... tsawtá ; kbátá.
Therefore	... chú-vang-in ; chutí-
This	... hé ; he-bi. [vang-in.
This road	... hé láma.
This year	... kúmína.
Thing	... tchúm ; htú-um.
Think	... ngai-tua.
Thin	... pun.
Thirsty	... túi-hal.
Thirst	... hal.
Thigh	... el-puí ; mul-puí.
Thousand	... tschaug.
Thorn	... hling.
Thief	... mí-rúk.
Thread, v.	... htil.
Thread, s.	... put ; ladzaí.

Wash (face, body)	... hpí ; in-bú-ul.
Watch	... veng.
Waterfall	... túi-shúar.
Water	... túi.
Wear	... kai; khím.
Wear (round neck)	... awr.
Weak	... chao.
Weave, v.	... tá.
Weed, v.	... tlo.
Weep, v.	... tap.
Week	... ní-sarl.
Weight	... arit.
Well (water-hole)	... túi-kúrñ.
Well (not ill)	... adám.
West	... tláng-lám.
Wet	... ahú.
Whatever	... englo.
What	... eng.
What for	... enga-tangey.
When	... engtikangey.
Whence	... koylamangey ; koya- tangey.
Where	... koyangey.
Which	... kboi-ngey.
Whisper	... árúk.
Whistle	... fai-fúk ; sai-sik.
White	... avat ; angó.
Who	... tú.
Whole	... akim ; apúma.
Why	... engaiya.
Widow	... hmei-htai.
Wife	... nopuí.
Win	... hné.
Wildboar	... tsá-ng hul.
Wind	... tíl.
Window	... túk-vét.
Wink	... khop.
Wisdom	... afing.
Wish, v.	... dú ; nwum ; tám
Within	... tschúnga.
Woman	... hmei-tehia.
Wonderful	... amak.
Word	... htú.
Work, s.	... hna-hlawk.
Work, v.	... tlo ; tlaw.
Wound	... pán.
Writing	... lai shúi.
Wrist	... bándrel.
With	... nen ; huóna.
Wrestle	... in-bù-un.
Y.	
Yes	... ní ; ní-ey.
Yet	... tún-tleng-in.
Year	... kúm.
Year (last)	... nikuma.
Year (this)	... kumina.
Year (next)	... nukúma.
Yellow	... a-eng.
Yesterday	... nimina.
Yesterday (the day before.)	... niman-pia.
You	... nungma.
Your	... nungma-tá.
Young	... rol-htar.
Youth, s.	... tlóngvál.



